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Foreword

As in the distance the summits of 1947 become faintly visible, there are two topics which we should like to discuss with our readers, one dark and distressing, the other a cause for joy and gratitude — the physical and spiritual misery that grips the world, and the centennial of the Missouri Synod.

I

The high hopes which upon the cessation of hostilities were entertained by many people that soon the old rocking world would regain its balance and normal relations and pursuits return have not been realized. Hunger, starvation, despair, stalk large sections of the earth. The fires have been checked, they have not been put out. While the average United States citizen fumes and frets about scarcity of certain foods and manufactures, about strikes and other labor troubles, Germany, covered with rubble and ruins, its towns and villages largely occupied by foreign soldiers, the ill-clad, emaciated inhabitants shivering in half-destroyed homes, is enveloped in black darkness, which apparently has nothing to offer save death. To some extent the latter conditions are paralleled in other countries of the globe. What are the statesmen doing? They meet, confer, dispute, wrangle, suspect, threaten. There are abundant gestures and veritable torrents of words, but apart from these cheap demonstrations the observer notices chiefly impotence and futility. Evidently the wisdom of the leaders is bankrupt. The atomic age has come, but man is not competent to use the tremendous powers put at his disposal.

II

The darkness in the physical field is not relieved by a compensating and cheering improvement in moral and spiritual conditions. It is universally admitted that a crime wave of appalling proportions, reaching its maximum height in matters of sex, has engulfed the country and the world. People have played fast and loose with the authority of the Ten Commandments, and now the results of that course are becoming terrifyingly visible. The evil eggs have been hatched, the birds of prey—mischievous, disorder, sensuality, sordid selfishness—are upon us.

In the strictly religious sphere, Roman Catholicism is making considerable progress. Widely discredited in Europe, the Papacy finds America rather promising, game-abounding hunting grounds. Protestantism, sad to say, is weak, not only because it is divided, but chiefly because large sections of it have left the historic foundation, the Scriptures. What these people rely on is philosophy and the cult of naturalism and rationalism. The Modernists have not evinced any desire to return to the faith of the fathers which they abandoned. It may be that the ranks of the Fundamentalists have increased in number and effectiveness, but, unfortunately, alongside the valuable positive contributions they make in defending the divine character and the authority of the Bible, one finds the negative one of the denial of what the Scriptures teach on the means of grace, coupled in most instances with a chiliastic dispensationalism, which defies sound principles of Bible interpretation. And above the noise of theological debates we hear tumultuous shouts exhorting Christians to forget their differences and to establish fellowship with each other. The question whether such a course, uniting disparate elements, would not be foolish and anti-Scriptural is given scant attention.

III

What are we to say of the Lutheran Church here in America and the outlook for its immediate future? While it admittedly exhibits much virility, the divisions continue. When one anxiously inquires whether all the various synodical bodies and their pastors and teachers accept the Scriptures in the manner of the fathers as the inerrant Word of God, one finds with sorrow that influential leaders turn their

back on this time-honored position and bid us distinguish between what is true and what is erroneous in the Sacred Volume. Of all the questions that agitate Lutheranism in America at present this seems to be the chief one. It is not the laity which is at fault. Broadly speaking, the laymen of the various synods wish to remain on the old foundation of the infallible Scriptures. They plainly see that the Lutheran Church is a Bible Church, and to them it seems inexcusable that now the Lutheran bulwark, the Holy Scriptures, should be made insecure in this and that particular. The fault lies with certain theologians who maintain that in the light of modern critical research they can no longer accord a hundred-per-cent acceptance to the Holy Book. When their arguments are investigated, one finds them thoroughly shopworn and antiquated, fit objects for a museum, because many a time they have been refuted. But again and again they are brought out of the closet when an attack on the old Book is contemplated. It is this critical attitude toward the Scriptures which more than anything else, if our observation is correct, keeps Lutheranism in America divided.

IV

In Germany, the cradle of the Reformation, the Lutheran Church meanwhile is battling for its existence as a Lutheran body. Numerous voices urge it to merge with the Reformed so that the two churches, forming one communion, may present a united Protestant front against Roman Catholicism on the one hand and atheistic Communism on the other. The temptation to follow this course is strong indeed. Lying prostrate both through blows it suffered from the former cruel Nazi dictatorship and through the calamities which in the national defeat have befallen the whole country, German Protestantism eagerly longs for peace and brotherly fellowship in its own household. Will the ill-conceived union project of 1817 be introduced on a national scale? Will the voices of sturdy Lutheran leaders, who counsel against the merger because it would mean the death of Lutheranism in Germany, be potent enough to ward off the disaster? If Lutheranism remains, will it be truly confessional? Will the Scandinavians strengthen the hands of the Lutherans to the south, re-enacting in a spiritual way the mission which Gustavus Adolphus accomplished more than three hundred years ago in the political

field? These are questions which come from many anxious lips. It is an hour of destiny for continental Lutheranism. In the above we have not taken into consideration the stand of the so-called Lutheran Free Churches, which, we trust, will with God's help continue to manifest loyalty to the flag of the Reformation, regardless of what will happen to the State Churches. How serious the struggle going on in Germany for the survival of Lutheranism as a strong denomination is can only be realized if one bears in mind the impoverishment of the whole nation, the hunger and general physical wretchedness, the breakdown of all restraints, the cruel disillusionment, and the abandonment of high ideals for the observance of law and order which formerly characterized the German people.

V

But while the sky is dark and threatening gloom hangs over the landscape as the old year makes its exit, the heavy clouds have a silver lining. How grateful we should be that in 1946 the world war did not blaze forth again, that America had a most bountiful harvest, that at least some food and clothing could be sent to the sufferers in Europe and elsewhere, that the sea lanes for the travel of missionaries were in part re-opened, that the old Gospel could be preached and taught under fairly favorable circumstances, that the Kingdom of God day in, day out came to us and our fellow believers in its quiet, unobtrusive way through the means of grace, that children were baptized, instructed, and confirmed and the structure of the Church grew apace. Man's inhumanity to man often was enormous and shocking, but the love of God was new every morning, and His faithfulness was great. While the statesmen stumble and fumble, let the star of charity shine all the brighter!

VI

In thinking of the centennial of the Missouri Synod, one tries to visualize the religious situation that obtained when the fathers founded our church body. It was a time of considerable confusion in matters of doctrine, but likewise of energetic and joyous planning and building in the precincts of Zion. In Germany the old Rationalism had run its course and was definitely being abandoned. Springtime had come for the churches, and even the vehement onslaughts of David

Friedrich Strauss (*Das Leben Jesu*, 1835) and the ponderous negative scholarship of the Tuebingen School could not hinder the sprouting and the blossoming in God's fair garden. In America the Reformed sects were largely relying on revivals, camp meetings, and other high-pressure methods for "ushering in the Kingdom of God." Many Lutherans were affected, and the mourner's bench was introduced in some of their churches.

There was a strong tendency in the General Synod to change the character of the Lutheran Church and make it as much like the Reformed churches as the constituency would tolerate. Dr. S. S. Schmucker, teacher of dogmatics in Gettysburg, Pa., was wielding a strong influence inimical to the interests of confessional Lutheranism. In 1846 he went to London to attend the first meeting of the Evangelical Alliance, a gathering at which fifty denominations were represented and where the objective was not a better understanding of Bible doctrine, but collaboration in spite of fundamental doctrinal differences. The little Tennessee Synod manfully opposed such indifferent tendencies, but its testimony did not reach wide circles. Alongside the effort to divest Lutheranism of its distinctive features there was to be observed a shocking ignorance of what the Lutheran Church actually teaches. The Symbolical Books and the writings of the great Lutheran theologians were *terra incognita* to large sections of the clergy. How could treasures that were unknown be prized and cherished! Theological training was, and often had to be, of a hurried and superficial type. The frontiers called for pastors, and it is not surprising, when one considers the scarcity of Lutheran seminaries, that men were employed as shepherds of the flocks who had but little knowledge of the spiritual food which they were to dispense. An anticonfessional wind was blowing. Practical exhortation, not the presentation of Bible doctrine, marked the pulpit work of the ministers.

VII

It was in such days of confusion and disloyalty to the old standards that the Missouri Synod was founded. Its distinctive feature was a strict, uncompromising confessionalism. Here there was no attempt to win the favor of Reformed fellow citizens and neighbors by watering down doctrinal differences. The Lutheran flag was unfurled; whoever did not like that ensign could bestow his allegiance elsewhere. The Synod

proposed to remain loyal to the Lutheran Confessions, believing that their teachings are in full agreement with the Scriptures. Though not the only group in America at the time to place itself on a strictly Lutheran platform, the new body did not fail to command attention. It had at its head eminently gifted and very determined men, who were not minded to hide their light under a bushel. What they in severe mental struggles had come to recognize as the truth they desired to share with their fellow men, and especially their fellow Lutherans. A zeal for the propagation of the old Lutheran teachings was displayed which still evokes our admiration. At the very first meeting of Synod an itinerant missionary was commissioned to look up the scattered Lutherans in Ohio, Indiana, Illinois, and Wisconsin, and steps were resolved on to take over the mission carried on by a European society among the Indians in the State of Michigan. Verve, energy, enthusiasm, characterized the body from the start.

VIII

Withal we can say that the fanaticism which so easily besets a body that is determined at all costs to abide by its principles, was avoided. The Lutheran doctrine was preached as true in every detail, but the Lutheran Church was not declared the only saving Church. There was insistence on faithful adherence to Scripture teaching in faith and in life, but the perfectionism taught by some of the sects was rejected. The doctrine of the universal priesthood of believers was exalted, but there was no desire to belittle the voice of the ministry or to rob it of any of its God-given functions. The divine institution of the office of the ministry was emphatically taught, but the temptation to make the pastors the lords instead of the servants of the Church was firmly resisted. The factor which kept the fathers from a centripetal as well as a centrifugal course was the doctrine of justification by grace through faith, which they through the grace of God had definitely apprehended, which they placed at the very heart of their teaching, and which constantly drew them back to Christ, the Redeemer. We must not be understood as contending for the view that the fathers were perfect in whatever they said and did. We, their sons, while we study their work and their writings with gratitude, can well see that imperfections, weaknesses, and mistakes could be pointed to in their

career. But today, one hundred years after the founding of Synod, we state that the platform on which the fathers placed themselves, the Scriptures and the Lutheran Confessions, was the right platform. We thank God for this position of our fathers. And we thank Him for having kept our body on this platform for a century.

IX

That the Lord blessed the work of the Missouri Synod and that it became a mighty force in the development of Lutheranism here and abroad, everybody will admit. We shall not dwell on that topic here, but ask, What of the future? As one of the exponents of Missouri Synod Lutheranism, the CONCORDIA THEOLOGICAL MONTHLY declares: "The Scriptures and the Confessions — that must be our slogan as we advance into the second century of our history." Not because the fathers flew that banner! We should be very poor, degenerate Lutherans if we were content with a certain course merely because it is the traditional one for our church body. Whatever position we take must be occupied by us because we have ourselves become convinced that it is in agreement with God's Word and the truth. But we take for granted that throughout our Synod there still burns that holy fire which animated the fathers — the joyful assurance that the Scriptures are God's holy, infallible Word and that the Lutheran Confessions have given expression to the truths, especially the central, saving truths, which are taught in the Sacred Volume. That in our age, which is averse to doctrinal controversy, takes little interest in abstract teaching, desires to devote itself to what is immediately profitable, makes utilitarianism its guiding star, stresses sociology rather than theology, and follows the line of least resistance in its endeavors — that in such an age the battle cry "the Scriptures and the Confessions" is regarded as outmoded is evident enough. But that consideration must not keep us from going forward with this message, as little as it kept the fathers from doing so. Resolved, then, to work as faithful witnesses of the grace of God in Christ Jesus, set forth with matchless clarity and power in the Lutheran Symbolical Books, we commend ourselves and our whole church body to the faithful God, "by whom we were called into the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9).

W. ARNDT

The Minister and His Greek New Testament

(A CONFERENCE ESSAY)

By ERIC C. MALTE

I

Languages differ radically among themselves, but while each of the modern nations is proud of its mother tongue and will dispute its supremacy with any of the others, scholars and competent authorities are generally agreed in conceding that the classical Greek is in many ways superior to all its successors and the well-nigh perfect medium for the utterance of genius and the expression of thought. The Greek language is a remarkable one in many respects and possibly the most noteworthy product of the Greek nation.

Professor Felton declares: "The Greek language is the most flexible and transparent body in which human thought has ever been clothed." Farrar in his *Greek Syntax* (page 1) says: "The Aryan family of languages is the most perfect family in the world, and the Greek is the most perfect language in this family; it is the instinctive metaphysics of the most intelligent of nations." The historian Grote adds his testimony: "The Hellenic language is the noblest among the many varieties of human speech."

Says Professor Harris: "It is a marvelous language, made for all that is great and all that is beautiful, in every subject and under every form of writing. The Greeks excelled in an instinct for beauty and in the power of creating beautiful forms, and of all the beautiful things which they created, their own language was the first and the most wonderful."

No one acquainted with the study of languages would wish to deny that the Greek language is one which in meter and music, in richness and variety, in fertility of inflection and delicacy of intricate expression, in flexibility and multiform capacity, in sweetness and strength, was, and is, unrivaled among the many tongues of the world.

The poet Shelley paid this tribute to this wonderful tongue: "The very language of the Greeks . . . in variety, in simplicity, in flexibility, and in copiousness excels every other language of the Western World."

Goethe said: "Study Molière, study Shakespeare, but before all study the ancient Greeks — always the Greeks." "As the most beautiful, rich, and harmonious language ever spoken and written," said Philip Schaff, it was worthy "to form the pictures of silver in which the golden apple of the Gospel should be preserved for all generations."

Now, if as Prof. A. T. Robertson said: "The chief treasure of the Greek tongue is the New Testament,"¹ then surely everyone who is called upon to expound the Scriptures, and who has the opportunity, will wish to be familiar with this, the most beautiful of languages, the Greek.

II

But the Greek of the New Testament is not the classical Greek, the Greek of Pericles and Sophocles and Euripides and Homer. Until some forty years ago it was customary in many circles to call the New Testament Greek "Biblical Greek" or "Judean Greek" or to say that it was distinguished from classical Greek by the many Hebraisms and the Aramaic idioms found in it. Thayer in his Greek-English Lexicon of the New Testament (1889) has fourteen columns of words which he terms "Biblical Greek."

In 1894 Friedrich Blass said that New Testament Greek was "to be recognized as something peculiar, obeying its own laws."² In 1889 Edwin Hatch wrote: "Biblical Greek is thus a language which stands by itself." In 1893 Cremer adopted the words of Richard Rothe and declared: "We can indeed with good right speak of a language of the Holy Ghost. For in the Bible it is evident to our eyes how the Divine Spirit at work in revelation always takes the language of a particular people, chosen to be the recipients, and makes of it a characteristic religious variety by transforming existing linguistic elements and existing conceptions into a shape peculiarly appropriate to that Spirit. This process is shown most clearly by the Greek of the New Testament."³

That was the way many scholars spoke a generation or two ago, but now, due to the many recent discoveries in the field of the Greek papyri, which constitute a dramatic and most important chapter in the history of Greek New Testament studies and which throw a flood of brilliant light on the manners and customs, the daily life and language, of the people in the

Graeco-Roman world of the New Testament period, the language of the New Testament is no longer considered so peculiar as it once was. Within the past five decades there have been countless discoveries of Greek papyri which have brought us into much closer touch with the ordinary speech of the people of the New Testament days than we ever had been before; and one of the first things which has been made clear is that the old-time distinction between common Greek and a special Greek created by the Holy Ghost can no longer be held valid. The peculiarities which earlier scholars were able to discover in the language of the New Testament are, in the light of the papyrological discoveries of recent years, regular features of the vernacular of the period.

These plain, unpretentious scraps of papyrus found in the drifting sands of Egypt help us to reconstruct the background of the New Testament with a wealth of detail impossible of achievement before. "It is almost as though we were witnessing a talkie film of the first century," says Caiger, "a travelogue showing the contemporaries of our Lord and His disciples."⁴ Through the lens of the papyri we see the message of the New Testament against the social and political background of that first century of our era.

For the lucid explanation and substantial proof of the real character and nature of New Testament Greek we are indebted to the mental alertness of the German scholar Adolf Deissmann. The story is an interesting one. In 1895 Herr Deissmann, at the time not a university professor or even a clergyman, but a young candidate for the ministry, a *Privatdozent* at Marburg, happened one day to be turning over in the University Library of Heidelberg a new section of a volume containing transcripts from the Berlin collection of Greek papyri. As he read, he was suddenly arrested by the likeness of these papyri words to the language with which he was familiar in his study of the New Testament. Further examination served to deepen the initial impression, and he realized that he held in his hand the key to the old problem. To Deissmann, accordingly, is attributed the honor of an inference "which is without doubt the greatest single discovery of an interpretative principle ever made in New Testament archaeology." (Cobern, *The New Archaeological Discoveries*, p. 30.)

With regard to the New Testament, Deissmann first saw

that while the language differs from classical Greek, it is neither "Special Greek," nor "Aramaic Greek," nor "Biblical Greek," nor yet "Sacred Greek"; still less "tired Greek" or "bad Greek"; he saw that it was just the common language of the time, the everyday parlance of the masses of workaday folk throughout the confines of the vast Roman empire in the first century of our era. Deissmann in his *Bible Studies* and *Light from the Ancient East* proved that the vehicle of the universal Gospel was the universal language of the first century, the spoken and written Koine. The Apostles, followers of One whom the common people heard gladly, wrote in the common language of living men and women of their day.

These facts can hardly fail to bring the Gospels and Epistles of the New Testament nearer to us and to emphasize the personal, living background which underlies them. It is clear that Paul and Peter and John were sending living messages to living men and women, and the more clearly we are prepared to realize what their messages meant to their first readers, the more clearly are we prepared to realize what their message is intended to teach the needy world of our twentieth century.

Most of these papyri, now reposing in German, British, and American museums and libraries (Chicago, Michigan, Cornell, Princeton, Yale), were dug up from the rubbish heaps of buried cities or taken from the mummified bodies of men and crocodiles of Egypt. There they were thrown on rubbish heaps — old discarded office records, worn-out books, legal documents, leases, bills, receipts, marriage contracts, divorces, wills, decrees issued by officials, denunciations, suits for the punishment of wrongdoers, minutes of judicial proceedings, tax lists and papers in great numbers. Here were letters and notes and diaries, schoolboy exercises — all furnishing a vivid cross section of contemporary life as it was lived during the time when Christ and His Apostles were here on earth. These show us the people, their characters, the inner recesses of their minds and hearts, how they talked and how they lived. As Schubart says in *Einfuehrung in die Papyruskunde*:⁵ "Mehr als andere Zeugen des Altertums oeffnen uns die Papyri einen Blick ins Leben der Familie und des einzelnen, so dass wir den Menschen auf seinem Lebenswege von der Geburt durch Kindheit und Schule, Ehe und Beruf bis zum Grabe begleiten koennen."

Now the hope and longing once expressed by Bishop J. B. Lightfoot while lecturing before his class at Cambridge, namely, "If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally,"⁶ has been fulfilled and realized.

In view of the light and help which these recent discoveries shed on the right understanding of the New Testament language, no one can deny the truthfulness of Goodspeed's statement in his introduction to *A Greek Papyrus Reader*, namely: "The value of these studies for the language of the New Testament has become increasingly evident, and some acquaintance with such documents must now be recognized as an indispensable part of a thorough training for New Testament work."

III

To this Greek New Testament we pastors and preachers of the Gospel must go to find the precious truth often left untranslated, because no two languages are exactly commensurate, and it is impossible for the English or the German completely and adequately to reproduce the Greek. The single words of one language never can represent the single words of another language. The idioms of one language never are the exact equivalents of the idioms of another language. Of necessity all translations, even the best, are only approximations. To get at the original truth, the translation must be supplemented by paraphrase and exposition, and these are accurately possible only to the reader of the New Testament in the original.

William G. Ballantine in the introduction to his *The Riverside New Testament, A Translation from the Original Greek into the English of Today* (1923) says: "To translate from one language into another is like playing on the piano what was written for the violin. The fundamental melody may be faithfully reproduced, but many subtle effects which the composer intended are inevitably lost, and effects which he did not intend are added."

Shakespeare would not be Shakespeare in Latin. Tennyson would hardly be recognizable in French. Webster's orations could not be made to thunder in Italian. Goethe would

appear somewhat stiff in English. There never yet was a translation which did not leave much untranslated, because it is untranslatable. The Greek student, therefore, with his Greek New Testament in his hand, reading the very words written or spoken by the Apostles Peter or Paul, comes more nearly to the men themselves and to their meaning than anyone can hope in an English or German translation. "There are in every New Testament book," says Buel, "fervors, sighs, heart tones, tears half discernible, plays upon words, deft and delicate ironies, the impress of which the Greek alone has preserved. Translate them? Well, yes, when you can dig the fly out of the amber and write out on paper the song of the skylark."

Surely, then, anyone who is responsible for the exposition of the Scriptures and who has the opportunity ought to know the words and idioms in the original. Matthew, Luke, Peter, and Paul did not know English or German, and the only way to converse with these men on familiar terms is to know their language and to hear them speak their own tongues.

IV

We say that the Greek of the New Testament has riches and beauties which are untranslatable. Let us notice a few of these.

1. John records the words of the Lord: "In My Father's house are many mansions" (John 14:2). The Greek is *μοναὶ πολλαί*, from the Greek verb *μένω* as its root. Why our English translations should translate it "mansions" is difficult to say. We know, of course, that the "mansions" came into our English versions from the Latin in the Vulgate, "mansiones," but why that translation was carried over into the English and maintained there we cannot see. The Greek word really means "*abiding places*," "*resting places*"; the very heart of our English word "*home*" is in it. Mansions? There is no thought of mansions in the Greek word, no least suggestion of magnificence, or stateliness, or coldness, or servants, or formality, which we usually associate with the word "mansions." It is just the plain, simple, hearty, wholesome word for "*home*." Jesus meant to say, and He did say: "Let not your heart be troubled. In My Father's house are many resting places, just like in a comfortable, peaceful, quiet home," and the reader of the Greek Testament sees that meaning at the very first

glance. The student of the English versions is unable to see the full and rich meaning of these words.

2. Another untranslatable peculiarity of the Greek is that its verbs very frequently compound themselves with many different prepositions, any one of which when used gives to the verb its own somewhat new or entirely different shade of meaning. Our English and German versions can never fully reproduce these varying meanings, since they cannot be similarly compounded.

For example, in Hebrews 12:2 we have the phrase: "Looking unto Jesus, the Author and Finisher of our faith." The verb in the Greek is not the simple verb for looking, *ὁράω*, but the compound verb with the preposition *ἀπό*, which becomes then *ἀπορᾶω*. This word according to Thayer in his Lexicon means: "turning the eyes away from other things and then fixing them upon something or someone." How much fuller that meaning than the one in the English of the King James translation! The writer of the Epistle to the Hebrews meant to say, and did say: "You must *look away* from the cloud of witnesses, *away* from everything which would either distract your attention or disturb your faith; and then you must *fix* your eyes entirely upon Jesus. *Looking away* from all other things, you *look* to Jesus alone and keep your eyes riveted on Him, just as the runner in a race focuses his eye alone on the goal." The reader of the English New Testament gets only half of what the author of the Epistle intended to say.

3. In Romans 8:19 we read: "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." Expectation? That does not begin to express the full picture in the Greek compound word. A recent English writer has suggested that the compound word expressed the physical manifestation of eager expectancy in the head bent forward to catch the first glimpse of an advancing pageant or procession in the street. The Greek term which we translate with the word "expectation" is one of those admirable words which the Greek language easily forms. It is composed of three elements: *ἀπό*, from; *κῆρα*, head; *δοκέω*, to watch, so that the word *ἀποκαρδοκία* means to wait with the head raised and the eye fixed on that point of the horizon from which the expected object is to come. What a representation!

The verb in the same sentence in Romans 8:19 *ἀπεκδέχεται*.

which we translate "waiteth for," is no less interesting. It is composed of the simple word δέχομαι, to receive, and the two prepositions ἐκ, out of, out of the hands of, and ἀπό, from, from afar; so that it means: "to receive something from the hands of one who extends it to you from afar." Put that Greek verb and substantive together, and you have the picture of the suffering, groaning, sin-cursed creation, standing on tiptoes, as it were, and looking eagerly out through the ages toward the dim horizon of time for the first faint token of the day dawn of its deliverance and stretching out its weary, empty hands in uttermost reach toward Him who on the Last Day will hand down for the sons of God their full and complete salvation and deliverance; but that picture comes altogether out of the Greek and not at all from the weak expression in the King James translation, "expectation," which, as it were, simply sits down and folds its hands and waits for the revelation of the sons of God. (The Revised Standard Version of 1946: "For the creation waits with eager longing for the revealing of the sons of God.")

4. In Hebrews 11:35 we read: "Others were tortured, not accepting the deliverance." That translation in the English leaves us in the dark as to the mode of the torture endured, but when we come upon the sentence in the Greek, we see not only *that* they were tortured, but *how* they were tortured as well.

The verb is ἐτυμπανίσθησαν, from the noun, which means a drum or drumstick, then a cudgel or heavy club of any kind; and it means: "They were beaten to death with clubs, but under that slow and terrible torture their faith never failed them. They never accepted the deliverance and opportunity for life which was offered them with each blow and was possible at any stage in that slow, brutal murder, for they were sure that they would obtain a better resurrection." The real heroism of their endurance and the extraordinary triumph of their faith becomes apparent to us only in the Greek.

5. That word recalls another in our Greek New Testament, one found in 2 Peter 3:16. There we read: "Our beloved brother Paul wrote his Epistles, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." They wrest the scriptures. The

Greek word is στρεβλοῦσιν, and it represents an act of willful torture. Its root is στρέβλη, the instrument of torture which we call the rack, upon which the criminal was stretched and by which his limbs were twisted until in his agony he was forced to say anything his tormentors may have desired him to say. We all know how worthless confessions may be under such circumstances. To escape the pain and torture, any but the most indomitable spirits will agree to anything the Grand Inquisitors may demand. The rack in ancient times twisted lies out of people as often as it twisted the truth.

That is the picture of the Greek text. These persons to whom Peter refers put the words of Paul and of the other scriptures upon the rack and there tortured them and twisted them until they said anything their tormentors desired them to say. The plain sense was distorted, and the sense thus extracted was crippled and unreliable. It was more often false than true. How much fuller the meaning of that text becomes when we see the picture suggested by the Greek!

6. Take the word ὑπακοή, which we translate "obedience, submission." The picture of the Greek is that of one sitting under the feet of the Master and listening eagerly and sympathetically to all He has to say. One scholar has suggested a golden phrase by which it might be translated when he said: "Our one need is to obey, and by *lowly listening* we shall hear the right word, the word that gives us life." *Lowly listening!* That is the picture of the Greek, submissive listening which leads to obedience, the listening of Mary at the feet of the Master.

7. In the first chapter of First Peter we read of "things which the angels desire to look into" (1 Peter 1:12). "Look into" is a rather feeble expression whereby we render παρακύψαι. In the Greek is pictorially expressed the bent body and the outstretched neck of one who is stooping and straining to gaze on some sight which calls for wonder. Now, except in the Epistle of James, where the same word is used for the earnest gaze of the believer into the perfect law of liberty, this verb is employed here and in the two accounts of the visit of Peter and John to the sepulcher on the morning of the Resurrection. Both Luke and John employ the same word, and its use may be due to Peter's narration of what took place to the rest of the disciples. (Luke 24:12; John 20:5, 11.)

The word is descriptive of what Peter had seen as John reached the sepulcher before him and had paused there to look in. It was the most pictorial and expressive word he could apply to the bowed head and earnest gaze of his fellow disciple as he stooped down and looked into the empty tomb. In that empty tomb John saw what angels had longed to see. Its vacancy was the seal of man's redemption, the keynote of the Gospel proclaimed through that resurrection that the believer would rise to eternal life. In thought, Peter seems to have gone back to that scene by the grave of the Lord on Easter morning and to have before him John's eager and astonished act and gaze while he bent down that his eyes might make sure of the truth of such things as the angels desire to see. The vivid verb makes the picture clear.

8. Peter says (1 Peter 2:21) that Christ has left us an "example," and the word he uses is a "writing copy," ὑπογραμμός. As a copy is set at the head of a page and the school-boy writes under it his awkward attempts at reproduction and does it over and over again until his imitation begins to look something like the example the teacher set before him, so we are to see in Christ the perfect example for our lives, and we are to endeavor to reproduce His life in our own, and however imperfect our first attempts may be, we are to keep at it patiently until at last we can approximate more and more the model He has given us. This is all suggested in the Greek word used, and the sharpness of the picture is entirely lost in the translation.

9. Luther once said: "The science of theology is nothing else than grammar exercised on the words of the Holy Spirit." And again he said: "There is often a great divinity in prepositions." The attentive reader of the Greek New Testament will note the use of the preposition πρὸς in John 1:1. "In the beginning was the Word, and the Word was with God." Why did John use this preposition πρὸς and not παρὰ or σύν or μετά, any one of which would have been adequately translated "with"? Can it be that John intended to say more than that the Word was with God? Exactly! Πρὸς, like εἰς, is used with the accusative where direction or motion is implied. Under such circumstances it is quite appropriately translated: "And the Word was face to face with God." Thus here the Word, the Logos, was face to face with God, in con-

ference with God, in intimate fellowship with God. John has evidently passed by μετά, παρά, σύν, because he desired to bear witness to the distinct personality of the Word and His intimate union and fellowship with the Father. A. T. Robertson in his *Word Pictures in the New Testament*, Vol. V,⁷ p. 4, says: "Though existing eternally with God, the Logos was in perfect fellowship with God; πρός with the accusative presents a plane of equality and intimacy, face to face with each other. In 1 John 2:1 we have a like use of πρός: 'We have a Paraclete with the Father.'" Then Robertson quotes from a reference found in the papyri where this same preposition is used in a similar manner, and says: "It is not a classic idiom, but this is Koine, not old Attic (Greek)."

10. Again, the Greek emphasizes important words by their position in the sentence. The translation of the Greek as a rule emphasizes nothing. Surely, it is worth while to know what words Jesus and Paul emphasized, and the Greek will tell us that.

A. The English student of the Bible does not know how to emphasize Peter's question at the Last Supper: "Lord, dost Thou wash my feet?" Shall we put the emphasis on the word "my" or the word "feet"? The reader of the Greek text sees at once that neither of these words is emphatic and that the only proper reading of the sentence will put the emphasis on the word "Thou." "Dost *Thou* wash my feet?" (John 13:6.)

B. In John 8:46 the emphasis is on the pronoun "you." "Which of *you* convinceth Me of sin?"

C. In John 14:6 the emphasis is on "I." "*I, Myself*, am the Way, the Truth, and the Life."

11. Again and again the reader of the Greek finds some flash of light on some passage with which he has long been familiar in the English or the German, but the English or German of which never had suggested the new truth the original has made plain.

The reading of the New Testament in Greek is sometimes, as compared with the reading of commentaries, an economy of time and effort. What the commentary attempts to explain in many words and long paraphrases, the Greek itself often flashes directly and graphically upon the mind. Indeed, it may be said that the tersest, wisest, and most helpful of com-

mentaries on the English or German New Testament is the New Testament in Greek.

We are reminded of that old Scotch woman, a lifelong student of the Bible, to whom her pastor loaned some commentaries. She returned them after a time, saying: "They are good books. I find that the Bible throws much light upon them." The Greek New Testament throws much light upon the meaning of the word — light often not found in the commentaries and not to be expected, because impossible in any translation.

In Acts 17:18 the King James translation tells us that the Athenian philosophers called Paul a "babbler." The King James translation of this word, *σπερμολόγος*, goes back through all the previous Protestant versions to Tyndale (1525), though the translations made from the Vulgate rendered it: "this sower of words" (Wycliffe, 1382) or "word-sower" (Rheims 1582).

The word meant "picking up seeds," as a bird does, and as a noun it came to mean one who "hung about" the bazaars in Athens and markets and picked up scraps and odds and ends to live on; hence "one who picks up and retails scraps of knowledge" (Liddell-Scott-Jones). Goodspeed suggests that today we would call such a person a "ragpicker." It was Athenian slang for one who had picked up bits of wisdom here and there and everywhere. The point of the slur is that Paul seemed to these wise men of Athens to have a miscellaneous collection of fragmentary ideas, picked up from here and there, in no system, and not rightfully his own. How stinging this slur cast by the Athenian wise men when we read it in the Greek!

V

Before we close, we shall call attention to a few examples of words from the New Testament which have also been found in many of the papyri, unearthed and deciphered in recent years.

1. In Colossians 2:14 Paul tells us that "Christ hath blotted out the handwriting of ordinances that was against us." The word for "blotting out" is a technical term in the papyri, used again and again to denote washing out, or erasing, the writing from a papyrus sheet or roll. The Greek verb is *ἐξαλείφω*.

The word for "handwriting," χειρόγραφον, also occurs frequently in the papyri and means a bill, a bond, signed with our own signature; it is the technical term found in many business documents for bill or bond, duly signed and owed by the individual who signed it. So complete is the forgiveness which Christ has procured for us that it completely canceled, wiped out, the old bond, signed by us, that had hitherto been valid against us because it bore our signature.

2. In 2 Corinthians 1:22; 5:5; and Ephesians 1:14 we find the word "earnest." "The Holy Spirit is the earnest of our inheritance until the redemption of the purchased possession." We have been taught that by the "earnest" of the Spirit we are to understand a part given in advance of what will be fully bestowed in the future. Now, how increasingly clear this becomes when we read, for instance, in one of the papyri of a woman who is selling a cow and receives a thousand drachmae as an "earnest," ἀρραβών, on the total purchase money or when certain dancing girls at a village entertainment receive so many drachmae by way of "earnest" on their promised salary. The Holy Spirit, given to the believers here and now, is the down payment, as it were, the guarantee, that the full payment of our salvation will be made in due time. Ἀρραβών is regularly used in the papyri, denoting caution money, money deposited by the purchaser and forfeited if the purchase is not completed.

3. In Hebrews 11:1 we read: "Faith is the substance of things hoped for." The Greek word translated "substance" had a technical meaning in the business world of the first century. Ὑπόστασις referred to one's property or effects. It was used in such expressions as "out of this estate I declare that my husband owes." It was also used to refer to the whole body of documents bearing on the ownership of a person's property, deposited in the archives and forming the evidence of ownership.

Moulton and Milligan in their dictionary say of these uses: "These varied uses are at first sight somewhat perplexing, but in all the cases there is the same central idea of something that underlies visible conditions and guarantees a future possession." Thus they translated: "Faith is the title deed of things hoped for."

To substantiate this usage, there is in *Living Yesterdays*,

an interesting and fascinating brochure from Australia on the story of the papyri, the story of a woman named Dionysia.⁸ She is described as a "woman of set jaw and grim determination." It seems that she had lost a case in a local court in Egypt over a piece of land to which she laid claim. Not satisfied with the decision of a lower court, she determined to take her case to a higher court in Alexandria. She sent her slave to that city with the legal documents safely encased in a stone box. On the way the slave lost his life in a fire which destroyed the inn where he had put up for the night. For two thousand years the sands of Egypt covered the ruins of the inn, the charred bones of the slave, and the stone box. Papyrologists recently uncovered these remains. In the box they found the legal documents. They read the note which this woman had sent to the judge in Alexandria: "In order that my lord, the judge, may know that my appeal is just, I attach my ὑπόστασις." That which was attached to this note she designated by the Greek word translated "substance" in Hebrews 11:1. The attached document was translated and found to be the title deed to the piece of land which she claimed as her own possession, the evidence of her ownership.

What a flood of light is thrown upon this teaching regarding faith! If we are not at once permitted to enter upon the full enjoyment of our eternal salvation, let us rest content with the title deed which God has given us, namely, faith in our hearts worked by the Holy Spirit. We may be absolutely certain that our God will honor this title deed at the right time.

VI

We close with a few words from Luther, taken from his pamphlet *To the Mayors and Aldermen of All the Cities in Germany in Behalf of Christian Schools*, as translated by F. V. N. Painter in his *Luther on Education*. It is difficult to select a statement or two from this important document without omitting others equally important and valid.

Luther said: "In the same measure that the Gospel is dear to us should we zealously cherish the languages. For God had a purpose in giving the Scripture in only two languages, the Old Testament in the Hebrew and the New Testament in the Greek. What God did not despise, but chose before all others for His Word, we should likewise esteem above all others."

"It is evident that where the languages are not preserved, there the Gospel will become corrupted. . . . But many of the Church Fathers, you say, have become saints and have taught without a knowledge of the languages. That is true. But to what do you attribute their frequent misunderstanding of the Scriptures? How often is St. Augustine in error in the Psalms and other expositions, as well as Hilary, and indeed all those who have undertaken to explain the Scriptures without an acquaintance with the original tongues! And, if perchance they have taught correct doctrine, they have not been sure of the application to be made of particular passages. When the faith is thus defended with uncertain reasons and prooftexts, does it not seem a disgrace and mockery in the eyes of such adversaries as are acquainted with the Greek and Hebrew? And they are only rendered the more obstinate in their error and with good ground hold our faith as a human delusion."

"What is the reason that our faith is thus brought into disgrace? It is our ignorance of the languages; and the only remedy is a knowledge of them."

So much for Luther. Yes, as A. T. Robertson in his book *The Minister and His Greek New Testament* says: "The Greek New Testament has a message for each mind. Some of the truth in it has never been seen by anyone else. It is waiting like a virgin forest to be explored."

Yours will be the delight and joy to enter and explore this virgin forest by a diligent study of the Greek New Testament.

Pittsburgh, Pa.

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Homiletics

Outlines on the Nitzsch Gospel Selections

FIRST SUNDAY AFTER EPIPHANY

JOHN 1:35-42

Christ wishes to be revealed to all men (Matt. 28:19-20; Luke 24:46-48). He wishes this to be done today through us. This is the message of our text, the message for us during the season of Epiphany, particularly now as throughout our Church the "Each One Reach One" Home Missionary Expansion Program is emphasized.

MANIFESTING CHRIST TO OTHERS

I. How is this to be done?

II. To whom is Christ to be manifested?

I

A. Christ is to be revealed (vv. 35-36). John the Baptist, whose very task was to reveal Christ, saw Christ walking by as he talked with two of his disciples, and John revealed Christ to them by saying: "Behold the Lamb of God." Andrew revealed Christ to his brother Simon (v. 41 b). Those who have found the Savior are to manifest Him unto others.

B. Christ is to be revealed to others through the act of preaching. The sermon of John the Baptist is very short: "Behold the Lamb of God," but we know that John had told his disciples about Christ before (John 1:29). Only through the preaching of the Word can men really come to faith, can men really understand that Christ is their Savior (Rom. 10:14). It need not be preaching in the accepted sense of delivering public discourses. Our text plainly indicates that even crisp sentences are a potent testimony to the Christ of the Cross. The testimony of Andrew was very short (v. 41), but it brought Peter to the Savior. Even a brief but kindly invitation like that of Christ (v. 39 a) may bring wonderful results (v. 39 b).

The entire text breathes the spirit of personal service as we see John directing two of his disciples, as we see Christ directing these same two disciples, as we see Andrew making

personal efforts that Christ might be revealed unto others. Every time we tell others of Jesus, every time we invite others to come to church or Sunday school or to Bible class with us, we are carrying out God's mandate and the Savior's plea to manifest Christ unto others. Every effort which we make to bring people to a Christian church, children to the baptismal font, children and adults to a Lutheran Sunday school, is an effort to manifest the Savior. This is also accomplished through the reading of Scripture, through family devotion in the quiet of our home. As we study our text, we, indeed, learn how our wonderful Savior is to be manifested to others, in order that there may be a real epiphany in the hearts of men.

C. We are to reveal Christ not as a mere man, not as a model teacher, not as the best man who ever lived, not as the carpenter's son, but as the Son of God, of whom John said: John 1:14. It is just this definite revelation of the Christ as the Son of God and Savior of the world which is so sadly lacking, and therefore so important, in our day and age.

II

A. To whom are we to manifest Christ? We find that He is to be revealed to our associates (v. 35). Two of John's disciples saw Jesus, and to these associates John revealed the Savior. The Savior is to be manifested also to our relatives (v. 41). Andrew found his brother Simon. He went out of his way perhaps, to look him up, and to this his very brother he revealed Christ. Christ is to be revealed unto chance acquaintances (vv. 37-38). Jesus invited these two men, whom apparently He had not met before, but who followed Him, to come and see Him, to find out where He lived and what He was.

B. We are to carry on the work of personal invitation and personal mission work in like manner. We who are Christians certainly owe it to our relatives who have not as yet found Jesus to reveal Christ unto them. We owe it unto our friends and our associates, our fellow workers, the people in our social group. We have this same obligation as far as chance acquaintances are concerned. You may meet a person in a doctor's office, or in a hospital room, or on a train or on a plane, and all of a sudden a glorious opportunity will be given unto you to speak in simple and plain language of Him whom you love and who loved you even unto death.

C. We may do this by means of a spoken word; by means of a tract or booklet; by means of an invitation to listen to the Lutheran Hour, to Radio Station KFUE; an invitation to come to our church or a special service, mission festival, anniversary, etc.

D. The results of this work. Through the testimony of John the Baptist, Andrew, the brother of Peter, and John, the Apostle, were brought to Christ. Through the testimony of Andrew, Peter became a disciple of Jesus. At the time this may have appeared as a simple matter, but when you think of the glorious work these men performed in later years, we can see that the simple manifestation of Christ brought indeed most blessed results. We will gain blessed results, unexpected results, also today. A little child that we may bring to Baptism, that we may help to enroll in Sunday school, may someday be a great worker in God's kingdom. We may have done very little, and yet the results may be far-reaching, extending to hundreds, to thousands, to eternity. The romance of revealing Christ to others is a wonderful story, a stirring tale that ought to move us if we have been laggards in the task to step forward and to say: "Here am I, send me. Use me with my simple gifts and my simple talents to manifest Christ, the Light of the world, unto others!"

E. L. ROSCHKE

SECOND SUNDAY AFTER EPIPHANY

JOHN 1:43-51

Shortly after Jesus began His public ministry, His followers started an "Each One Reach One" movement. It seemed so natural for them to be engaged in personal soul-winning. Should not the same be said of each one of us?

From our text we may learn some

LESSONS IN PERSONAL SOUL-WINNING

I. The message II. The purpose III. The method

I

Philip had found Jesus and, finding Him, found the Messiah, v. 45. He had not been offended at the poverty and humility of the Man from Nazareth. Having seen Him and heard His word he had followed Jesus in joyous faith. Before

we speak, we also must have found Jesus, must have come to Him as to our only Redeemer. As Philip spoke what he knew from personal experience to be the only saving truth, so we also must be convinced on the basis of Holy Scripture, v. 45, and personal experience, v. 46, that our message is divine truth, saving truth. Then we have the proper message and will gladly bring it to others, Matt. 12:34; Acts 4:20; 26:16; 1 John 1:1, 3.

II

Large crowds had thronged about John the Baptist, Matt. 3:5-6. Now that Jesus had begun His public ministry, John's purpose was to direct everyone, also those inclined to stay with him, to Jesus, John 3:30.

Our purpose: To exalt Jesus in the minds and hearts of those whom we try to win. Let our person retreat into the background that Christ may become their All-in-all.

Philip purposed to bring his friend Nathanael to Jesus. Philip had something wonderful to share, a find which he considered too good to keep for himself; he had to tell others. And his mission was not fulfilled until Nathanael became a follower of Jesus.

Are we conscious of the treasures we have in Christ? Perhaps we ought to take inventory of our spiritual assets, the wonderful things which have come into our life through Him, John 1:16; Eph. 1:7; 3:8; Rom. 5:1-5. All these are ours to share with those who have not yet received them. The Christmas joy—can we keep it to ourselves? The assurance that our Savior is with us every day to forgive and keep, to guide and cheer—is it not something which you want your brother and acquaintance to have? Following Nathanael's example, we shall aim to bring an individual soul into blessed relationship with Jesus.

III

Philip followed Jesus, but was not so absorbed in his own salvation as to forget his fellow sinners. Philip found Nathanael, v. 45, a friend, after a search. Personal soul-winning means going out on a search among one's friends and acquaintances.

Philip beamed with joy and enthusiasm when he said to his friend, v. 45. Let the joy of your heart be expressed in the

tone of your voice and the smile on your face as you endeavor to share the joy of salvation with others, Ps. 51:12-13.

Some will have objections and misgivings. Nathanael, v. 46. Philip avoided an argument and also awakened a desire, a hunger in Nathanael's heart by replying: "Come and see!" Investigate for yourself. — No doubt the best way to meet many a doubt and prejudice is: Come and see. I cannot convince you, but the Gospel will do for you what it has done for me. Look into the matter and find out for yourself. — Jesus knew what a slurring remark Nathanael had just made on His home town, v. 46. Yet He found a commendable quality in Nathanael, v. 47. So we, too, can make good use of sincere commendation if we but try to find something commendable in those whom we approach.

Perhaps also Philip, like Andrew, v. 42, was willing to go the full length and personally lead him to Jesus. — Having witnessed to others, we often do well to go personally with them to church, to the adult membership class, until they have entered into a personal relation with Jesus.

Philip brought one soul to Jesus, the first fruit of his missionary labors, the beginning of greater things. Follow the example of Philip: begin with one individual. Under God's blessings you, too, will see greater things. V. L. MEYER

THIRD SUNDAY AFTER EPIPHANY

JOHN 3:22-30

Our Christian life on earth is a constant humble and faithful service of God and our neighbor, as both the Gospel and the Epistle for this Sunday show. Such service Christians render in grateful appreciation of the Lord's own perfect service (Matt. 20:25-28). Alas, the Old Adam does not want to serve God and the neighbor; hence the numerous admonitions in Scripture urging us to such service (Rom. 12:1 ff.). Let us learn the lesson anew as we consider

JOHN THE BAPTIST, A TRUE PATTERN OF CHRISTIAN SERVICE

I. In his deep humility II. In his constant faithfulness

I

A. To John was entrusted an exceedingly great ministry; he was to serve the Lord and His people as the way-preparer of Christ (Luke 1:15 ff.). Great men, having great missions to perform, often become proud; not so John. His ministry was drawing to a close (v. 24) when Jesus entered upon His prophetic ministry; but he was not envious of Christ. Called upon to settle a dispute concerning his own Baptism and that of Jesus (vv. 25-26), he witnessed 1) that his ministry with its blessings was truly a gift from heaven (v. 27); 2) that he was not the Christ, but merely the way-preacher (v. 28), and therefore 3) only the rejoicing friend of the Bridegroom (v. 29), who 4) must decrease while Christ increased (v. 30). All this proves John's humility. Tempted by the Jews, he might have arrogated to himself greater honor than was his by God's appointment (John 1:19 ff.), but he did not exalt himself, and so his service was genuinely Christian and valuable.

B. 1) All Christians are to render service to God and the neighbor after the pattern of John's great service (Rom. 12:1-2; 1 Pet. 4:10), as the season of Epiphany reminds us. They should, of course, render also bodily service (John 12:3; Rom. 12:13), but the service of glorifying Christ is the greater. 2) For such service humility is required, which a) acknowledges every talent and opportunity for service as a gift of God (v. 27); b) prompts the Christian to remain in the sphere of God's appointment (v. 28); 3) rejoices whenever Christ is glorified and works to this end (v. 29); and 4) desires to be nothing in order that Christ may become all in all (v. 30). May God grant us such humility for true Christian service (Acts 20:19; Eph. 4:2; Phil. 2:3; Col. 3:12; 1 Pet. 5:5).

II

A. The humble way-preparer was also a faithful way-preparer; for, 1) he carried out his ministry of witnessing Christ not only when he was popular, but also when his witnessing drew the crowds away from himself to Christ (vv. 22-25); 2) he exalted Christ when even his disciples tempted him to self-glory (vv. 25-28); 3) he rejoiced in his auxiliary service as a mere friend of the Bridegroom; 4) he recognized his service merely as a means to an end, not as the end itself

(v. 30). All this proves his faithfulness, and by such faithful ministry he rightly and successfully served the Lord (John 1:29 ff.) and the people of his day.

B. In serving Christ and our neighbor we, too, must be faithful; and such faithfulness should manifest itself especially 1) when our service of Christ and our neighbor does not mean for us any personal gain (vv. 22-24); 2) when our service is questioned, even by our friends (vv. 25-28); 3) when the service which we render is only secondary and seemingly unimportant (v. 29); 4) when, while increasing the glory of Christ and the good of the neighbor, our own personal interests must suffer (v. 30; state suitable illustrations for each point). The faithful Christian will always seek to enhance the praise of the Lord and the spiritual and eternal interests of his neighbor. May God grant us faithfulness so to serve Christ and our neighbor (1 Cor. 4:1 f.). JOHN THEODORE MUELLER

SEPTUAGESIMA

LUKE 6:20-35

This is part of Christ's Sermon on the Mount, addressed to His believing disciples (v. 20). Christ exhorts His followers to love their enemies, a lesson of special necessity and importance in our day, when hatred and bloody revenge against all who have harmed or hurt us are approved, and preached, and practiced.

CHRIST TEACHES HIS CHRISTIANS TO LOVE THEIR ENEMIES

- I. He points out the reason for such love*
- II. He describes the nature of such love*

I

V. 20. "Blessed be ye poor," beggars, not, however, in material possessions, for neither Peter, the fisherman employing a number of people (Luke 5:4-7), nor Lazarus and his sisters (Luke 10:38 ff.), nor Nicodemus and Joseph (Luke 23:50-53; John 19:38-42; Matt. 27:60) were beggars. Christ is speaking of the poor in spirit (Matt. 5:3), who stand as beggars before the Throne of Grace to receive the gifts unmerited by them.

Theirs is the Kingdom of God, that of grace and glory. Blessed, happy people!

V. 21. Hungering after righteousness, both that earned for them by Christ (Phil. 3:8-11) and that righteousness of life, the fruit of faith (Phil. 3:17-20; Col. 3:1 ff.), they shall be filled; they stand justified before God, and by the aid of the Holy Spirit they live unto the Lord (Rom. 14:8; 1 Cor. 1:8). Blessed people!

Vv. 22-23. Even when ridiculed, ostracized, hated, persecuted, for Christ's sake, they have reason to rejoice, for they are in the company of God's noblest people. Happy Christians!

Contrast these children of God with the children of this world, even when these enjoy all the advantages and joys the world can offer. They are unhappy, being under the condemnation of the Judge of the living and of the dead.

How grateful ought Christians to be even in days of trouble and anguish! God, the eternal Lord, calls them blessed! They have experienced that for which Paul exhorts the Colossians to give thanks (Col. 1:12 ff.). Such gratitude, if sincere, will be expressed not merely in words, but in their actions, in true Christian love, in love even toward their enemies.

II

Christians have experienced the love of God, who loved them while they were still His enemies. As children of the Highest, who is kind even to the unthankful and evil, they must follow the example of their Father and love their enemies, manifest their love by requiting their evil with good; wish them well, bless them, pray for their physical and spiritual welfare, their temporal and eternal salvation (vv. 27-28), as did Christ (Luke 23:34), and Stephen (Acts 7:59), and Paul (Rom. 9:1-3; 10:1). Instead of brooding revenge, of selfishly clamoring for one's own right, we should rather overcome their wickedness with patience, with love, with doing good (1 Pet. 2:11-25), doing to them as we want them to treat us (vv. 27-31). That self-love, which in every human being reaches the point of perfection, is to be in its quality of perfection the standard of our love toward our enemies.

In order to do this, our love must be utterly unselfish (vv. 32-34). A love extending only to those that love us, or

doing good and lending only with the hope of some reward or some favor in return, does not rise above the natural love of sinners. That is not true love worthy of a child of God following His example and receiving from His Savior the strength to strive for such love. Self-examination, prayer for forgiveness, sincere efforts to reach perfection.

TH. LAETSCH

SEXAGESIMA

LUKE 9:18-26

Jesus is the Author of our salvation. Moreover, as our loving Savior He is deeply concerned with the dangers which confront His disciples. For their protection He gives them instruction which may be helpful to them in their journey through life. Today's Gospel lesson is an example.

JESUS PREPARES HIS DISCIPLES FOR DIFFICULT DAYS AHEAD

- I. By strengthening their convictions about His person*
- II. By acquainting them with the nature of His mission*
- III. By impressing on them the importance of patiently bearing their cross*

I

Our text takes us back to within about a half year prior to the close of Jesus' public ministry. He admittedly had taught the doctrine of the Kingdom of God with power, Matt. 7:29. His miracles demonstrated His divine authority, John 3:2. Yet not only did the scribes and Pharisees refuse to believe Him, but many who first were inclined to become His followers ultimately took offense at Jesus' doctrine and fell away, John 6:66. Towards the end of Jesus' ministry His determined enemies sought even to do away with Him.

With unbelief surrounding them, would His disciples remain true to Him when their faith in Him would be put to a test? Jesus had asked them before, John 6:67, and they had given assurance of their abiding faith in Him, John 6:68-69. But sorely trying days were in the offing for the disciples. Only a firm conviction about the Person in whom they believed would see them safely through. Jesus raises the

question in v. 18, and receives the truthful response, v. 19. In contrast, v. 20 brings out the deep conviction of the disciples. Our Lord knew the facts, v. 47. Their restatement was to benefit them and impress the truth about His person more deeply upon them in order to strengthen their faith.

The question in v. 20 Jesus also puts to us. We live in trying times. Jesus is today hated and despised by many. Others hold opinions like those in v. 19. What do *we* think? Only the firm conviction about Jesus voiced in v. 20 will help us to cling to Him in life and death.

II

After receiving the disciples' reassuring declaration, Jesus for the first time spoke of the events which would occur at the next Passover, v. 22. Knowing them in advance was to keep the disciples from becoming offended by the Master's humiliation at the hands of men. The "must" is to reassure the disciples of the fact that all that would take place was in conformity with a divine plan which aimed at the salvation of mankind.

How much the disciples needed to have it impressed upon them that Jesus had come into the world to suffer, die, and rise again is apparent from incidents like Matt. 20:21 and Mark 8:32. How earthly was their conception of Christ's kingdom! If they had understood the true facts, they would have been spared such embarrassing situations as related John 18:10-11. Christ's suffering is a necessary part of the plan of redemption.

Many in our day are offended by the Biblical doctrine of the atonement. Men are willing to regard Jesus as a pattern of upright living or as a martyr for a noble cause, but will refuse to accept 1 John 2:2. Let us, enlightened by God's Word, see in Jesus' suffering and death the divine plan of providing a way to salvation for mankind. Our conviction is 1 Cor. 1:18 and 2:2.

III

As Jesus suffered in this world, so His disciples will encounter suffering, John 15:18. They are to realize this in advance and be ready to bear their cross, v. 23. Following Jesus draws enmity from the world. The Christian must deny himself, v. 23, i. e., subdue the worldly desires of his flesh. This

involves differing with the world and reproaching it by word and life. The resulting unpopularity and hatred may result in persecution. Our present age has produced many martyrs.

Nevertheless it is important that Christians bear their cross patiently and steadfastly. The goal for which they are striving is of infinite preciousness, vv. 24 and 25. And again, not bearing their cross is equivalent to a denial of the Savior, v. 26 a. What the terrible consequences of such denial are, v. 26 describes. These thoughts must have been a mighty stimulus for the disciples, whom Jesus addressed to bear their cross with fortitude.

Do we bear our cross patiently? God grant that we do so in the strength of Him who promised Matt. 28:20 b.

G. V. SCHICK

QUINQUAGESIMA

LUKE 10:38-42

We frequently have to make a choice between several courses of action. Sometimes the choice that is made is evil and leads to disaster, 1 Kings 18:21. Sometimes a choice is a wise one and leads to a great blessing, Ruth 1:16. (Matt. 1:5.)

Our text tells us about

MARY'S WISE CHOICE

I. What it was II. Why it was wise III. What came of it

I

Jesus was an honored guest in Martha's home. Every housewife knows what that meant for Martha. There was much work to do. There was cleaning to do, and shopping and cooking and washing. She was cumbered about much serving. While Martha was working, Jesus sat down and began to speak. He never spoke of frivolous, useless things. When Jesus spoke, it was about God's kingdom, about life and death and heaven, about grace and forgiveness and hope. That is what he spoke of to Nicodemus and Mary Magdalene and Zacchaeus. That was what He spoke of here. And Mary sat at His feet and listened, while Martha worked. That was Mary's wise choice.

There are many today who make this wise choice. There is much work to be done, of course, on the farm and in the office and around the home. But many people leave these cumbersome things and listen to Jesus. They read their Bibles and come to church. Some have to make great efforts to come to God's house (recent *Lutheran Witness* story about family coming 150 miles by train). They bring their children to church. They make Mary's choice their own. It is true, there are also many who do not choose as Mary did. They do not want to listen to Jesus. Other things interest them far more. They are sometimes boastful about their neglect of God's Word: church is for women and children. Let us always make Mary's choice our own, for it will be a wise choice.

II

Why was Mary's choice a wise one? We know how much often depends on the kind of choice we make in the affairs of our life. The text tells us that Mary's choice won the approval of Jesus. He was no friend of idleness, John 5:17, but this was a time for hearing God's Word, and He said: "Mary hath chosen that good part." We like to have the approval of teachers, employers, and friends. We should be happy to have the approval of Jesus. The Bible tells us that it pleases Jesus when people hear the Word of God; Luke 11:28; Is. 66:2 b; John 8:47 a. Simple, is it not? Sometimes we make very great efforts to please someone, and even then we do not succeed. This is so simple—to listen gladly and reverently to God's Word, meditate upon it and apply it to our lives. Anyone can do that and please Jesus—grown folks and children. It is a wise choice to make.

III

What came of Mary's choice? She was criticized by her sister. That happens today that people are criticized and ridiculed for going to church and practicing religion. What should we do when people talk like that? What did Mary do? She said nothing at all. She let Jesus give the answer in His gentle way. Mary might have given her sister a stinging reply that would have cut deeply. But she let Jesus talk for her. That is a good rule for us. If we will answer criticism, not with stinging words of our own, but with words of Jesus, we shall overcome those who criticize us.

But the Savior said of Mary's choice that it would have lasting value. What she chose should not be taken away from her. The blessings which we receive through hearing God's Word will still be ours when everything else has passed away. We shall receive forgiveness of our sins, the favor of God, comfort in our distress, assurance of our salvation, and strength for a good life. These are great blessings that come from making Mary's wise choice our own. And what you gain from that choice will be yours in eternal life. **FREDERIC NIEDNER**

INVOCAVIT

MARK 2:18-22

In Lent the sun of divine grace beams down upon sinful mankind in richest and loveliest splendor. The Lenten Gospel is also a mirror of sin, but primarily a detailed record of the Redeemer's all-embracing sacrifice for sin. Whereas human religions stress rites and efforts as the key to a blessed hereafter, Christianity, in particular the Passion story, exalts the sin-atoning Christ. This suggests an inquiry concerning the value of the rites and practices which are in vogue within the Christian Church.

CUSTOMS AND CEREMONIES IN THE CHRISTIAN CHURCH

Being human arrangements,

- I. *Their observance must always be optional*
- II. *They must ever remain mere handmaids of God's free grace*

I

V. 18. This question was raised with reference to the testimonial dinner given by Matthew in Jesus' honor on one of the questioners' fast days. Meaning: "Why is there no agreement among our leaders in these matters?" — Jesus replies with an apt simile, vv. 19-20. Weddings are joyful occasions. No one thinks of fasting then, because it is an indication of sorrow over sin or misfortune, or of great solemnity. When such days come, there will be fasting, but not at a wedding.

Christianity is not a religion of fear or gloom, like man-made religions. These know of no accomplished salvation,

hence there is ominous foreboding of wrath to come. This, in turn, prompts the performance of works and sacrifices as an appeasement to God. Christianity is compared to a wedding, Matt. 22:1-14. It brings not only the grandest news ever published, full and free pardon through Christ, but tells of mystical union between Christ and His Church, Eph. 5:25-32. It also gives assurance of Christ's protecting presence, Matt. 18:20; 28:20. Hence fasting does not ordinarily fit into a Christian's life. Conscious of God's forgiving grace, he is, and has a right to be, happy. When soul-trying days come, or days of great solemnity (Acts 13:2, 3; 14:23), he may feel urge to practice self-discipline. But this must always be optional with him. The Church cannot compel him.

All this applies to sundry ceremonies and customs practiced within the Church, e. g., church year, liturgy, holidays, tithing, Lenten self-denial offerings, etc. They may serve useful and God-pleasing purposes, but are human arrangements and must not be demanded. We are living in the era described by Christ, John 4:21-24, and St. Paul, Col. 2:16-17. The observance of customs and ceremonies must be voluntary like Mary's memorial service, Mark 14:3-9. Legalism has no place in Christ's Church, Gal. 5:1.

II

The Pharisees fasted in a vain (Matt. 6:16) and mercenary (Luke 18:12) spirit; motive of John's disciples not stated. Jesus points out grave danger inherent in such spirit by two parables, vv. 20-22. A patch of new, unshrunk material sewed upon oft-laundered garment will likewise shrink and cause greater tear. Old, dried-out goatskins cannot bear the pressure of fermenting wine. Both the skins and the wine will be lost. — It is impossible to fit the Christian religion into human religions. There can be no combination of, or compromise between, faith and works, grace and merit, Rom. 11:6; Gal. 5:14. Legalism subverts and destroys grace.

We are at liberty to devise forms and customs in religious life, but must be careful to maintain them as handmaids of divine grace. Nothing meritorious must be ascribed to their performance. Congregations may in Christian liberty inaugurate ceremonies and usages, the minority following in Christian love, but again there must be no legalism nor re-

liance on human performance. All customs and ceremonies in the Church, public or private, must be voluntary expressions of personal faith and love or channels by which divine grace is brought to us through Word and Sacrament for growth in faith and godliness.

It is often difficult to give up ingrained customs. "No man having drunk old wine straightway desireth new; for he saith, The old is better," Luke 5:39. Cf. converts from Judaism, Acts 15:1-11; Peter, Acts 10. Every trace of legalism and mercenary spirit must be banished. Grace brooks no rival. No compulsion save the compulsion of Christian love. Always, ever Gal. 6:14.

OTTO E. SOHN



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Miscellanea

Concerning the Lutheran Free Churches in Germany

By H. SASSE of Erlangen¹

I

The catastrophe of 1945 has compelled German Lutheranism to re-examine its foundation and re-think its church polity. Lutheran *theology* finds itself compelled to examine the question how far it deviated from Scripture and the Confessions in the doctrine of the natural orders and how far it had made unwarranted concessions to the *Zeitgeist*. The Lutheran *churches* must ask themselves to what extent they are responsible before God and man in the erection and approval of the totalitarian state. This is true of all churches, the State as well as the Free Churches from Breslau to Missouri. The unnecessary obeisance which several Free Churches made before Hitler, both at synodical meetings and in their publications, does not differ essentially from the deference to Hitler of which Bishop Marahrens is accused and of which the Roman Catholic bishops are guilty. But we all, leaders and subordinates, live in glass houses, and everyone must examine himself as to the extent of his guilt in this matter. The reconstruction of the Lutheran Church must begin with repentance. Every attempt

¹ A number of questions concerning the future of the Free Churches had been submitted to Dr. H. Sasse of Erlangen. In spite of his illness, the illness of Mrs. Sasse, and new duties at the university, Dr. Sasse found time and the necessary strength (June, 1946) to answer these questions in the hope that his observations might prove helpful in solving the problems of Lutheranism in Germany. We believe that Dr. Sasse's analysis of Free Churchism will aid American Lutherans to evaluate the place and purpose of the Free Churches in the reconstruction program. Our readers will appreciate the fact that these observations are written by one who is a member of the State Church and yet very close to the Free Churches and that some of his statements are not applicable in their entirety to the situation in the American Lutheran Church. The sweeping statement in Paragraph VI concerning the danger of new doctrinal statements requires some modification and explanation when applied to our American conditions. It is true that the Lutheran Confessions are a sufficient basis for Lutheran union. But there must also be a clarification of such antitheses as are not discussed in the Lutheran Confessions. Modern doctrinal statements are necessary as guidelines for doctrinal discussions on controverted points and as satisfactory summations of such discussions. On the basis of personal interviews with Dr. Sasse we are convinced that his remarks on Inspiration in Paragraph VII are not to be interpreted as a denial of plenary verbal inspiration, but rather as a rejection of any man-made theory which attempts to explain the mystery of Inspiration or which threatens to eliminate the "human element" in the divinely inspired writers. . . . We have condensed Dr. Sasse's manuscript slightly, though we have tried to reproduce the German as faithfully as possible. The footnotes are observations of the translator.

F. E. M.

to excuse or mitigate our guilt only impedes the regeneration of the Lutheran Church in Germany. The Free Churches, too, must bow before God and confess their guilt.

II

There is a unity of German Lutheranism in spite of the many divergencies. This unity is based on the unanimous subscription to the Lutheran Confessions and the unanimous feeling of responsibility to defend this Confession before the world and before the other denominations. The Lutheran State Churches, therefore, cannot be indifferent toward the Free Church movement. Conversely, the Free Church must have a vital interest in, and a responsibility toward, the Lutheran State Churches (*Landeskirchentum*). The fate of both will determine the development of that Lutheranism which is still in the fetters of the un-Lutheran union, but which shows unsuspected signs of a Lutheran revival.² The unity and the reciprocal responsibility for one another is a lesson which German Lutheranism as a whole must learn.

III

The State Lutheranism is finally on the way to achieve an organic union. Until now the attempt to establish a *corpus Lutheranorum* was frustrated by the colossus of the Prussian Union. Of course, the Lutherans must realize that for some time to come the United Evangelical Lutheran Church in Germany (VELKD) will be a Lutheran Church in name only. Even the majority of the pastors in the Lutheran Provincial Churches have no real understanding of the Lutheran Confessions as a result of their theological training, which does not differ from that of the union Church. How can they know the essence of true Lutheranism? They are guilty — not so much of unionism as — of ignorance. The same is true of the congregations. How can the laity be confessionally conscious as long as members are transferred from Lutheran to union congregations without any instructions, merely on the assumption that both are evangelical? How can one expect

² Dr. O. Dibelius, bishop of the Berlin-Brandenburg section of the former Prussian Union, assured President Petersen and me that he is endeavoring to re-organize his Church on the basis of the Lutheran Confessions; that he will no longer ordain pastors on a compromise formula; and that he already had taken several steps which indicate clearly his desire to terminate the Prussian Union. The isolation of the Russian sector reduces the influence of Reformed theology in the former stronghold of the unionistic Church. True, Bishop Dibelius is far from establishing a clear line of demarcation, as was evident from his article on Union in his official paper. — We are reliably informed that President Bender of the Baden Church introduced Luther's Catechism in his province, where formerly the Heidelberg Catechism had been used. Dr. H. Asmussen told us that upon his suggestion the *Bruderrat* of the EKID, consisting of six Lutheran, four Evangelical, and two Reformed theologians, resolved to study the Augustana in its sessions and jointly examine not only Article XIII (Sacraments), but also the remaining 17 doctrinal articles.

Lutheran congregations to take action against notorious errorists in the pulpit as long as they permit notorious errorists to train the clergy? How can there be a true confessional consciousness if a theological faculty, which according to its charter is Lutheran, permits not only *Unierte* and Reformed, but even a Catholic, though she expressly stated her Catholic conviction, to attend the Lord's Supper at a "Lutheran faculty service"? I say, how can under such conditions true Lutheranism be established immediately? However, we must acknowledge the fact with gratitude that the understanding of Christian doctrine in the Evangelical Church of Germany (EKiD) has made considerable progress and that the EKiD, which had been organized by the *de iure* Lutheran bishop of Wuerttemberg, is recognized more and more merely as a federation.³ But it will take a long time until the VELKD will be truly Lutheran, *de facto* as well as *de iure*. All Lutherans share in the responsibility of making the VELKD truly Lutheran in fact as well as in name.

IV

The Free Churches have been affected by the collapse of Germany more seriously than the State Churches. What is to become of these small churches, especially of the Prussian Church (Breslau Synod)?⁴ Shall they forfeit the right of separate existence in view of the fact that a United Evangelical Lutheran Church in Germany will be established? They dare not do this, unless they would become unfaithful to their divinely appointed task and to the principle for which they have until now fought so valiantly. They

³ The fact is that many hope to make the temporary and emergency organization known as EKiD the permanent Church, though at present it is only a federation of the various independent provincial churches. If the EKiD were to become a Church, then this union Church would comprise Lutherans, Reformed, and Evangelicals, and its unionism would surpass that of the old Prussian Union. The Lutheran provincial churches, especially the Bavarian Church under Bishop Meiser, are opposed to such a move, since it would mean the end of Lutheranism in Germany. Many of the younger theologians, however, claim that in their opposition to Naziism's neopaganism they found a common ground for a confession, though they were not confessionally united. As members of the Confessing Church they were willing to suffer martyrdom in their common faith as members of the *una sancta*, and they will not now permit the erection of "theological and denominational fences" to separate them into confessional groups. Only recently a group of 44 theologians in Western Germany published a statement in which they deplored the "rise of confessional narrowness and theological domination" and declared "that it would be detestable if the fruits of hard times are destroyed and nipped in the bud in favor of a return to tradition." They are "dismayed that many church leaders are dissipating their energies in confessional efforts." (R. N. S., 10/14/46.)

⁴ The largest Lutheran Free Church, the Breslau Synod, whose strength was chiefly in the Eastern provinces, has suffered almost irreparable losses, its congregations are scattered, and its members pauperized. But there are Breslau congregations in the Russian, American, and British sectors, numbering possibly 30,000 members. The "Saxon" Free Church likewise is represented in all sectors of Germany. The remaining six Free Churches are numerically small.

can forfeit their separate existence only if and when the VELKD has become Lutheran, not only *de iure*, but also *de facto*; when it exercises doctrinal discipline; and when its present union with the Reformed and Evangelicals in the EKd is recognized as no more than a federation for the solution of certain common problems without any kind of fellowship. Until then the Lutheran Free Churches must go their difficult and lonely way, not only for their own sake, but also in the interest of State Churchism. As far as man can judge, the weak and despised Free Church has saved Lutheranism in the State Churches as far as it can be saved. It has served as the conscience of the State Churches. Without the Breslau Synod the entire development of the Prussian Union would have been different. That 90% of the congregations in the old Prussian Union still have the Lutheran Confessions *de iure* and that Lutheranism is at present experiencing a renaissance, is probably due to the effective influence of the Prussian Free Church. And the fact that Baden today has a president who is a better Lutheran than many Lutheran church leaders, is probably due to the fact that in Baden a poor, weak, and "sectarian" Lutheran Free Church remained faithful at its lonely post. The Free Churches must be retained, especially there where the union is not as yet experiencing the process of dissolution. Where else shall the Lutherans in those territories go to partake of Holy Communion?

V

The important question is how the Free Churches are to continue. The old form of existence is past. Prussia has been removed from current history, and therefore there can be no Prussian Free Church. The Hessian *Renitenz* has been so intimately woven into the history and peculiar tradition of its territory that it probably will remain as a special group until it will be absorbed by the Hessian Church. Therefore only the remnants of the Prussian Free Church (Breslau Synod), the Free Churches in Hannover, Hesse, and Baden come into consideration. These could unite at once, for there are no doctrinal differences to warrant a separate existence, and the practical problems of church government can be solved. More difficult is the question whether a union of these groups with the Saxon Free Church is possible.⁵ A fundamental observation is in place: The attempt to put into practice Augustana VII (the requirement for the unity of the Church) proved

⁵ Several years ago the seven Free Churches had established a federation. The present union movement was initiated between the Breslau and the Saxon Churches in part at the suggestion of Dr. Behnken, and the doctrinal discussions have been progressing satisfactorily both in the Russian sector and in the Western zones. During the past summer the remaining Free Churches were invited to participate. Two meetings have been held, one at Hermannsburg in July and one in Gross-Oesingen in October. The theological discussions have centered around the *principium cognoscendi* in theology, and according to recent reports satisfactory progress has been made.

the cause of division in Lutheranism. No more effective argument against the *satis est* of this article could ever have been found than the fact that there was not even pulpit, altar, and prayer fellowship between those who accept the Book of Concord. We must understand clearly that the Lutheran Church will find a hearing among other denominations and will be able to fulfill its commission only when this "scandal" has been removed. For that reason we Lutherans have the duty to confer with one another, to seek a new relation to one another, and to attempt to remove the schism. Likewise in the formation of a new Lutheran Free Church in Germany nothing must be left untried to gain all Free Churches for the union. How can the Free Churches really undertake a mission program if they erect opposing altars in the same city? On the ruins of our destroyed cities and in view of God's judgments our churches must approach their problems in a new spirit. May God help us not to forget this lesson!

VI

If the two trends in the Free Churches (the Saxon and the other seven Free Churches) are to find a union, they must proceed from the following premises. Nothing will be gained if the existing differences are minimized or glossed over with formulae though theologically correct but in reality failing to cope with the real conflicts. We must apply to ourselves the warnings which we have issued to others: No compromises! Nor shall we attempt to suppress one another. The new Lutheran Free Church cannot and will not bear the stamp of the Breslau Synod, nor can it be Missourian. The Church will be something new, or it will not exist at all. It must avoid the mistakes of both. The new Church must be broad-minded in the sense of the Formula of Concord, in which the objectives of Gnesio-Lutheranism were fused with the good elements in Melancthonianism. The strength of the Saxon Free Church is its confessional consciousness. Its mistake has been the narrow-mindedness of its "theological school." The strength of the Prussian Church (Breslau) was the consciousness of its solidarity with the entire Lutheran Church of Germany and the resultant broad-mindedness (*Weitherzigkeit*). Its mistake was that in decisive moments it failed to separate from false Lutheranism, though love for the truth had made such separation necessary. Is it possible to preserve the strong point of each group without continuing the mistakes? This is possible only if both sides are agreed as to the real foundation of the union: not a new doctrinal declaration, a sort of Free Church Lutheran "Barmen," according to which the old Confessions are to be interpreted, but the Scriptures and the Symbolical Books of the Lutheran Church. Paraphrasing Walther, we ought to speak where the Confessions speak and be silent where the Confessions are silent. Only in this way will the *satis est* of the Augustana be fully recognized. Failure to unite on the basis of the Confessions is an admission that they have lost their unifying power. There is danger in new doctrinal statements.

VII

There are primarily two theological questions which separate the two trends of the Free Churches: the office of the ministry and the inspiration of the Scriptures.

1. The fact of the long controversies concerning this point is proof that the Reformation has not spoken the last word on this point and that the Confessions are abused if one would find a definite statement of the doctrine, be it of Vilmar or that of Walther. We are at a point where the theological terms of the nineteenth century are insufficient. Neither Vilmar's concept of the office nor Walther's concept of the congregation exhaust the actual Biblical and Confessional statements. To continue this debate has no purpose. Not until the teachings of Scripture and of the Confessions are restudied will progress be made. Questions for further study are points such as the following: The New Testament presents the twelve Apostles as the bearers of the office and the representatives of the Church; the Office of the Keys is given to Peter (Matthew 16), to the Church (Matthew 18), and to the Apostles (John 20); the concept of "local congregation" as used in the nineteenth century is unknown in the New Testament. Due respect for the work of the fathers of our Church of the nineteenth century, which certainly was not futile! Nevertheless, we must make a new beginning at this point.

2. The same is true of the question of Inspiration. Our Confessions have no dogmatical statement on this doctrine. This is not to be interpreted as an oversight which we must rectify, as the Roman Catholic Church has done. Otherwise we would have to formulate a new confession binding for the whole Lutheran Church. This is impossible. The adherents of the inspiration doctrine must ask themselves whether they are willing to let the unity of the Lutheran Church go to pieces on this doctrine. Furthermore, it must be clearly understood that in its doctrine of verbal inspiration Lutheran orthodoxy really intended to safeguard the Holy Scriptures, the entire Holy Scriptures, as God's Word against the arbitrary interpretation of men. In this, orthodoxy was correct, for the Holy Scripture is God's Word, nor dare it ever be questioned that the entire Scripture is *theopneustos*. And when Missouri Lutheranism today reminds us of this, it is doing us a noble service, for it cannot be denied that a large portion of Lutheranism has succumbed to the modernistic maltreatment of Scripture and its authority. The helplessness of the Church over against the sects and Rome is evidence that many sections of the Lutheran Church have lost the *sola Scriptura*. The question is, however, whether the inspiration doctrine of the fathers will help us in our dilemma; whether this doctrine is sufficient to safeguard Scripture, and whether this insufficiency is not an indication that its formulation fails to do justice to the real doctrine of Holy Scripture. Holy Scripture is larger, more wonderful, than it appears according to the so-called inspiration doctrine. Which theological theory

can do justice to the glory which we note in the development of the Pentateuch, the growth of the Prophetic Books and of the Psalter, the human and yet so miraculously divine development of the writings and of the canon of the New Testament? And is it not significant that our Confessions have not dogmatically fixed a definite theory? Who of the theologians of the sixteenth or seventeenth century was capable of fixing a theological system which answers such problems as the fact that Paul quotes the Septuagint as the word of God even there where it deviates from the Hebrew text? Yes, is there really a doctrine *de sacra Scriptura* unless it is only a segment of the wider doctrine *de verbo Dei*? These are questions which both trends in Lutheranism must answer, questions in which the future obligation of a Scripture-bound Lutheran theology is centered. Only he who confounds the theological school with the Church can make the orthodox form of the doctrine of inspiration a *condicio sine qua non* of church fellowship. It is sufficient to speak where the Confessions have spoken and to remain silent where they are silent.

VIII

Should a union be effected in the spirit of the Augustana, then a number of practical problems must be solved. What about fellowship between the Free Church and the United Evangelical Lutheran Church in Germany (VELKD)? This is, of course, excluded as long as the EKID continues to exist as a Church. If it is to be only a federation—and that must be expressed also in its name—then fellowship is possible with those sections of the VELKD in which the Lutheran Confession is taken seriously. Where fellowship between the Free Churches and the State Churches is impossible, a gentlemen's agreement (*Vereinbarung*) must be found, and each party must approach the other with sympathy and a feeling of responsibility. Another practical problem is the training of the theological students. It is self-understood that the Free Churches cannot be expected to send their students to liberal and unionistic faculties. On the other hand, the Free Church must be conscious of the fact that it cannot solve its problems if its clergy is trained to isolate itself from the thought-life of the people, to erect a wall of partition (*Ghettomauer*) from the rest of Christianity, and to ignore completely the tools of theological science. The result of such isolationism is evident in the Free Church literature of the last few decades and especially in the fact that it made no impact at all in the vital questions of the last decade. Church history by-passed the Free Churches. This was the inevitable fate of the Free Churches and at the same time their cross. The Free Church theologians must learn from this fate. Its proposed seminary dare not be a copy of Zehlendorf nor a copy of Breslau. Its faculty must have a long-range view which will permit it to send its students to other universities; however, under very careful pastoral care. It is, of course, presupposed that a new relation among the German Lutherans is in the offing.

We need more confidence in one another, need more understanding of the great mutual problems which exist between the Free Churches, the Provincial Churches, and ecumenical Lutheranism. We need more intercession, more faith in the Lord of the Church, who will not break the bruised reed. We must come out of our individualism and pray God that we may experience more and more the reality of the Church which is confessed with great unanimity in Augustana, Article VII.

A Homiletical Gem

In 1899 a correspondent asked the late Dr. A. L. Graebner to mention the "oldest systematic treatise on homiletics in Christian literature." In the July number of the third volume of the *Theological Quarterly* the doctor not only informed his correspondent, but all readers of the *Quarterly* that the fourth book of Augustine's work *De Doctrina Christiana* is the oldest Christian treatise on homiletics. The first three books of that work deal with the subject of hermeneutics. On this subject Augustine harbored some fantastic and untenable notions. The very fact that in this part of his work he quotes *in extenso* and discusses the seven rules of Tichonius, according to which the difficult parts of the Holy Scriptures are to be explained, shows that he himself was not perfectly clear on some rules of hermeneutics and in addition was thoroughly in error concerning the rule which is to guide us in differentiating between the figurative and the literal language of Scripture. We admit that even in the first three books of this old Christian classic Augustine teaches and defends many helpful and reliable rules, but, after all, this part of the work is far, far weaker and less trustworthy than the fourth book. Concerning this whole work of Augustine's the venerable Dr. A. L. Graebner wrote at that time: "The first three books, composed A. D. 397, treat of the principles of the interpretation of Scripture and may be considered the first systematic treatise on hermeneutics. The fourth book, which was added nearly thirty years later, A. D. 426, is an exquisite gem, a work which, as far as it goes, has not been surpassed by any textbook of later days, the most recent publications not excepted. It should be remarked, however, that the *genera dicendi* discussed and exemplified by St. Augustine are precisely those which Quintilian exhibits in his *Institutio Oratoria*, and essentially those mentioned in Cicero's *Orator*.*

The reason for Augustine's excellent work and reliable teaching on the subject of homiletics is not difficult to discover. His entire youth had been devoted to the study of rhetoric and oratory. He had attended the best schools and had devoted himself especially to the study of Cicero's and Quintilian's writings. More than that, he had practiced this art and was highly successful at it. When

* *Theological Quarterly*, III, 384.

one time there were competitive orations delivered in Rome in order that a teacher of rhetoric might be selected for Milan in Northern Italy, Augustine was one of the contestants, came forth victorious, and won the appointment. He taught these subjects for years in Carthage, in Rome, and in Milan. True, he warns the reader in the very beginning of this fourth book of *De Doctrina Christiana* that they are not to expect him to present a full course on the subject of oratory such as Cicero had published in *De Oratore* and Quintilian had published in his *Institutio Oratoria*, but he did give as much as a New Testament preacher needs of rhetoric, oratory, and elocution. This patristic gem of Augustine's was read in class by ministerial students almost from the earliest time of Concordia Seminary in St. Louis, Mo., and was read there again and again during the last two decades. It would be well if all clergymen gave attention not only to what is there said concerning the *tria genera dicendi*, but would actually practice the clear enunciation and proper modulation of the voice which Augustine there recommends. No one is to think that these arts are artificial, theatrical, or unspiritual. St. Paul himself made use of proper modulation of the voice. In his Letter to the Galatians he expresses regret that he cannot be among them and indicate by the modulation and change of his voice his great earnestness and concern for their welfare, Gal. 4:20. He recognized the fact that much of our meaning is expressed by the modulation of the voice.

Certainly, we admit that elocution and rhetoric have at times been practiced by awkward persons who made themselves ridiculous, but here also we must remember: *abusus non tollit usum*. We also admit, and Augustine calls attention to it, that deceivers and selfish schemers have often used these arts in order to mislead the simple, Rom. 16:17. But Augustine then asks the question: Should the defender of the truth enter the combat bare of the advantages which well-arranged matter and clear diction give the speaker, while the teacher of error is a very master of these arts?

It is well to remember that one reason why Augustine is held in such high esteem by Romanists, Lutherans, and Reformed, although each differs with him in some particulars, is the fact that Augustine was a trained rhetorician and made the most skillful use of this art in his writings. True, some parts of his writings belong to the "wood, hay, and stubble" (1 Cor. 3:12), but the fourth book of his *De Doctrina Christiana* is one of the gems which to this day are worthy of being carefully read and studied.

MARTIN S. SOMMER

Theological Observer

The Word of God.—Under this heading, William C. Berke-meyer, in the *Lutheran* (Oct. 9, 1946), in a rather confusing article, writes of the (supposed) difficulty which God has to cope with in revealing Himself to us and which we have in understanding Him. Beginning with the thought that if it is hard for men to make themselves intelligible to other men, he argues that it is even much harder for God to make Himself understood by men. He says: "We have all listened so fitfully and responded so frivolously that it is little wonder when God fails to get through." He next suggests that "the only kind of words we have a right to expect God to utter are like those our loving parents used when we were children: 'Don't be afraid. . . . I am here. . . . Go ahead. . . . Try again! . . . Be fair, be honest, be patient! . . . Remember he is your brother. . . . Forgive him, as I do. . . . Don't worry! . . . Think it through again. . . . Are you not sorry? . . . Do not despair. I love you.'" He then says: "These are the only words God does speak to us." Again: "All this may seem a rather strange and roundabout way to express what Lutherans mean by 'The Word of God.' Yet I think this approach is sound and suggestive. We talk at cross purposes about the Bible and Christ, revelation and inspiration, and the Word of God unless we keep constantly in mind that it is hard for God to reveal Himself to us, hard for us to recognize His voice and understand His language. It is difficult, first, because He is God and we are men; and, secondly, because sin has dulled and distorted, and all but deafened, the organ of our spiritual hearing, which is often roughly but not mistakenly referred to as man's conscience."—We do not know whether or not the reader has caught the drift of the writer's argument. To the undersigned the writer's statements seem entirely irrelevant as an attempt to make clear what "Lutherans mean by 'The Word of God.'" But not only irrelevant, but also misleading and downright false. For one thing, it is not for man to decide what kind of words he has a right to expect God to utter. That is God's business, not ours. Again, it is simply not true that "we talk at cross purposes about the Bible and Christ, revelation and inspiration, and the Word of God unless we keep constantly in mind that it is hard for God to reveal Himself to us, hard for us to recognize His voice and understand His language." The Bible is a very simple Book indeed, in which the doctrines of salvation are very plainly presented to us. Nor are the concepts "Bible" and "Christ," "revelation" and "inspiration," as also "the Word of God" hard to grasp as long as we adhere to the Bible's own explanation of them and do not confuse them by letting perverse reason distort or misinterpret them. Of course, *essentially*, as our dogmaticians put it, the Bible is not clear to us, which is to say, that we cannot in this life understand the mysteries of faith, such as the Holy

Trinity, the personal union of the two natures in Christ, and the like. But *grammatically* or *externally* (to borrow other terms from our Lutheran dogmaticians) the Bible is clear, in its essential parts, even to children. *Spiritually* clear, however, the Bible is only to those whose minds the Holy Spirit has in conversion enlightened, so that they really believe the testimony of the Bible about itself. Sin has indeed dulled, distorted, and made deaf the organ of man's spiritual hearing, so that by nature man cannot understand one iota of the Gospel but regards it as utter foolishness. So much for the first part of the editorial, which, by way of introduction, leads to a still more serious theme.

The author's real thesis is propounded in the words: "A third difficulty [to recognize God's voice and understand His language] arises out of the fact that we often interpret the idea "the Word of God" too narrowly. God speaks to men in many tongues: the language of the Bible, the language of nature, the language of the Church, the language of the Sacraments, the language of Jesus Christ. No one language is correctly understood, save by comparison with all the others." To this the writer adds that the "clearest, warmest, surest language—the key to all the others"—is the "life and person and words and deeds and suffering and death and resurrection of Jesus." The author then says: "The Church of today encourages a comparative study of all the languages of God, scriptural and nonscriptural, in order that we may be able to distinguish correctly between what God said and meant and the imperfect, partial way men, even inspired men [*sic?*], understood Him." His conclusion is: "When we thus study God's languages, we recognize that the biggest error we keep making in our thinking about the Word of God is in looking for the wrong kind of revelation. God in His Word does not reveal to us 'heavenly secrets' of any kind. He does not even tell us how He created His world or when it will end, or why the righteous suffer and the evil seem to prosper, or what the mysterious relationship was between Jesus and His mother, or even between Jesus and Himself. God speaks to us about three relationships only: His to us, ours to Him, and ours to our fellows. That is why the Word of God is fundamentally an imperative: 'Fear not! . . . Only believe! . . . Seek the kingdom of righteousness! . . . Do justly, love mercy, walk humbly with Thy God! . . . Come unto me!' . . . Who can understand this language? The Word of God speaks directly to us, right where we are." As the reader recognizes, the writer's fundamental error is that of rejecting the Lutheran *principium cognoscendi*, the *sola Scriptura*, the Bible as the only source and rule of faith and life because it is the revealed Word of God, given by inspiration. According to the writer, manifestly the Bible only *contains* the Word of God, just as the book of nature contains the Word of God, but it is not the inspired, infallible Word of God in the sense in which the Christian Church has always regarded the Bible. Having therefore no absolute source and rule of faith,

the writer seeks other *principia cognoscendi*, e. g., "the language of nature," whatever that may mean, or "the language of the Church, the language of the Sacraments, the language of Jesus Christ." But this means to make confusion worse confounded. There is indeed a natural knowledge of God, but that embraces only the Law, not the Gospel; and the Church, the Sacraments, and even Jesus Christ, offer us no other Word of God than that which the Bible sets forth. Apart from the Bible the Church dare not speak. The Sacraments offer us no other Word than that which we have in the Bible, and Christ certainly does not speak to us outside or beyond the Bible. Again, the Bible *does* reveal to us "heavenly secrets," namely, all the mysteries of the faith. It does tell how the world was created. It does tell us that the world will end, though, of course, not the precise moment when it will end, because "it is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1:7). And it does tell us of the mysterious relationship between Jesus and His mother (Luke 1:32, 35); yes, and it does tell us about the relationship "between Jesus and Himself," namely, that of the God-Man—"true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." If the writer denies this, he simply does not tell his readers the truth. Again, when the writer says that fundamentally the Word of God is an imperative, that too is not true in an absolute sense. The divine Law is the *proclamation* of God's will, and the divine Gospel is the *proclamation* of God's grace in Christ Jesus. Even such Gospel imperatives as "Fear not!" "Only believe!" are no more than pure Gospel preaching, and not a command given to men to merit salvation by doing some command of God. The writer quotes a large number of Bible imperatives, but in doing so mingles Law imperatives and Gospel imperatives, proving by this that he does not clearly understand the fundamental distinction between Law and Gospel. Lastly, when the writer says: "The Word of God speaks directly to us, right where we are," he seems to champion the Reformed principle of the Holy Spirit's immediate operation in the hearts of men, for his "Word of God" is not the Holy Bible, but some immediate divine imperative apart from Scripture. If the undersigned has misunderstood the language of the article, the writer has only himself to blame for writing so confusingly and so differently from the orthodox Lutheran Church teachers. What he offers his readers is Barthian teaching, and the pity of it is that this un-Lutheran neo-orthodoxy is offered to the common Lutheran Christians, whose faith in Scripture certainly is not strengthened by what is said in the article.

J. T. M.

The U. L. C. A. Cleveland Convention.—The biennial convention of the U. L. C. A. met in the city mentioned in the first half of October. From the report in the *Lutheran* we cull what appears most important to us. The budget adopted for 1948 was \$2,750,000; for 1949, \$3,000,000. It was resolved, however, that in

view of the thirtieth anniversary of the U. L. C. A., which will be observed in 1948, the congregations are called upon to aim for the attainment of 200 per cent of the apportionment in that year. The resolution is motivated by a reference to the growing needs of the day. The place of Dr. Walton H. Greever, who has served as secretary since 1932, was taken by Dr. Frederick Eppling Reinartz. The 1,800,000 members of the U. L. C. A. are called on "to unite daily at 7 P. M. in a fellowship of prayer for divine guidance and help in the achievement of goals, the maintenance of standards, and the attainment of objectives." Suggestions will be published each week in the *Lutheran* to give guidance and unity of intention to the enterprise. The 32 synods composing the United Lutheran Church are requested to vote on an amendment to the constitution providing that no one over 68 years of age can be elected to a U. L. C. A. office. One of the missions of the U. L. C. A. is in Japan. The convention was informed that the Lutheran Church in Japan is now being reorganized. A theological seminary had been conducted at Tokyo. "During the war all Protestant groups in Japan were combined into one National Church. Occupation authorities have now granted permission for the re-establishment of former church bodies." Developments are now in progress to achieve this goal. A.

A Brief Description of the New Episcopal Marriage Canon. — R. N. S. submits this brief dispatch on the much-publicized new Protestant Episcopal marriage canon (inadvertently omitted last time):

"A new Protestant Episcopal marriage canon was officially voted into church law here by unanimous action of the denomination's House of Deputies. The new canon, which had previously been approved by the House of Bishops, permits remarriage of communicants in cases of divorce or annulment, provided evidence is presented through a bishop confirming the existence prior to the original marriage of certain impediments to matrimony. The old canon permitted remarriage only if the divorced person was the innocent party to adultery. The impediments include: marriage between certain categories of blood relatives, mistaken identity, mental deficiency, insanity, failure of either party to reach the age of puberty, impotence, sexual perversion, existence of venereal diseases, bigamy, and 'such defects of personality as to make free consent impossible.' Responsibility for final decision rests solely with the diocesan bishop. The new canon does not liberalize the Church's attitude toward divorce and remarriage as has been commonly stated, Bishop Cameron J. Davis of Western New York, chairman of the Church's joint commission on holy matrimony, told Religious News Service.

"Rather it spiritualizes or Christianizes our attitude," he said. The word liberalization has an unfortunate connotation. We are not abandoning any of our standards of Christian marriage."

The editor of the *Living Church*, Mr. Clifford P. Morehouse,

writes concerning the recently adopted marriage regulation: "The new canon worked out in the House of Bishops and accepted without change by the House of Deputies is a considerable improvement on the former one. Although the newspapers referred to it as a 'liberalizing' measure, it is actually a conservative one, upholding the Christian standard of marriage as an indissoluble union, by which a man and a woman contract themselves to be true to each other 'as long as they both shall live.' As such, it is in entire harmony with the Prayer Book, as the old canon, with its exception for the innocent party in a divorce for adultery, was not. But it is recognized that not every legal ceremony is a true marriage, and it provides a means whereby the bishop may permit a new marriage if the previous one was actually not a valid one because of conditions existing at the time it was contracted." To us this is mystifying. Does not the New Testament permit divorce and remarriage of the innocent party when adultery has been committed? It seems this item in the teaching of our Lord is entirely ignored in the new marriage canon. A.

Reformed in Germany Eager to See the Present Federation Maintained. — From Frankfurt comes this wireless dispatch (R. N. S.): "German Lutherans were urged by the Chief Assembly of the Reformed League in Germany at a meeting in Detmold to avoid moves that tend to destroy 'the unity previously achieved in the Evangelical Church in Germany.' The League, which is the highest body of Germany's Reformed churches, obviously was referring to recent attempts by Bavarian Lutherans to create a united Lutheran Church.

"The Reformed group asked Lutherans to 'co-operate with us in doing everything to promote this unity even at the Lord's Table.' The League said churches have neither the time nor the strength for strife when God commands them to preach repentance and forgiveness.

"Warning against 'Confessionalism which tries to secure or save its own cause,' the Reformed League urged that conversations toward union of all Confessional elements be continued. The present plight of Germany must not lead to greater division, but rather to more unity, the League added."

This is fully in agreement with the tendencies cultivated by the Reformed Churches in the past: doctrine is not given the emphasis which it receives in the Lutheran Church. A.

Reports in Christianity Today. — *Christianity Today*, which is published "from time to time" by the Presbyterian and Reformed Publishing Co., Philadelphia 6, Pa. (its editors being Samuel G. Craig, Oswald T. Allis, and Loraine Boettner), in the interest of conservative Presbyterian doctrine, offers in its November issue (1946) a number of reports and studies which are as timely as they are important. Much of the space is devoted to an "interpretative report" on the "158th Assembly," which met in May, 1946, and from which we select the following items. The union with

the Presbyterian Church in the U. S. A. (Northern) is vigorously opposed by a group of pastors and laymen in the Presbyterian Church in the U. S. (Southern), which submitted the following statement: "1. We remain opposed at present to organic union with the Presbyterian Church in the U. S. A., because doctrinal differences present a serious obstacle. So far as the creedal statements are concerned, the differences do not appear to be significant, but there is manifestly a radical difference in viewpoint in the two churches as to the interpretation and administering of the standards." The group also reaffirmed their loyalty to the following convictions: "1. The entire trustworthiness of the Word of God, the only infallible rule of faith and practice. 2. The Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. 3. The fact of the Virgin Birth of our Lord Jesus Christ, His substitutionary atonement to satisfy divine justice, His mighty works and miracles as recorded in the New Testament, His bodily resurrection, and His sure return in power and glory." The General Council of the Presbyterian Church in the U. S. A. had submitted a somewhat lengthy overture proposing women ministers, which finally was sent to the presbyteries for either approval or rejection. *Christianity Today* opposes the overture on the ground that the ordination of women is neither Scriptural nor advisable in view of 2 Tim. 2:12; Tit. 2:5; 1 Cor. 14:34-35; Eph. 5:22. ("Its tendency would be to effeminize the ministry somewhat, as teaching in our public schools has been effeminized.") With regard to the "marriage of divorced persons," all ministers are asked to exercise great care lest they join together persons whose marriage the Church cannot approve. Upon satisfactory evidence of the facts in the case, they may remarry the innocent party to whom a divorce has been granted on Scriptural grounds, but not until [they are] assured that a period of one year has elapsed from the date of the decision allowing the divorce. They should also refuse to unite in marriage any member of any other denomination whose remarriage is known to the minister to be prohibited by the laws of the church in which such person holds membership, unless the minister believes that in the peculiar circumstances of a given case his refusal would do injustice to an innocent person who has been divorced for Scriptural reasons."—An editorial on the "Reorganization of the *Presbyterian*" holds that the "new company [publishing the new *Presbyterian*] not only operates under a new charter and a new Board of Control, but is committed to a somewhat different aim." It concludes with the remarks: "We hazard the prediction that the new *Presbyterian* resembles the old somewhat as the new Princeton Seminary resembles the old. If such proves to be the case, it may have many excellences, may even be the best periodical in the Presbyterian Church, but neither in what it commends nor what it condemns will it be all that such a paper should be." The verdict is based on the policy of the new *Presbyterian* described in the

following statement: "It [the *Presbyterian*] shall aim to unfold the everlasting truths of the Gospel and shall strive at all times to deal with contemporary issues in church, society, and state from the viewpoint of God's revelation of Himself in the Bible and in Jesus Christ." This takes the place of the policy statement in the old *Presbyterian*: "The policy and influence, both direct and indirect, of the paper shall always be to emphasize what are known as the fundamental doctrines of Evangelical Christianity, such as the integrity of the Bible as the Word of God, the true humanity and true deity of the Lord Jesus Christ, the Personality and Deity of the Holy Spirit, the necessity and validity of the Atonement as a sacrifice to satisfy divine justice, the resurrection and personal return of our Lord, and salvation by grace through faith in Jesus Christ." — The objections of the Presbyterian Church in the U. S. to union with the Presbyterian Church in the U. S. A. are nicely set forth in an article by Dr. Wm. Childs Robinson: "The Liberal Attack Upon the Supernatural Christ," which shows that ever since the Auburn Affirmation has been adopted, the deity of Christ has been questioned, if not downright denied. — Finally, the issue offers a very careful examination and review of the Revised Standard Version of 1946 by Dr. Oswald T. Allis, perhaps the best the undersigned has read so far, which closes with the words: "We could easily point out renderings which we regard as a definite improvement on the Authorized Version and the Revised Version. But we cannot devote space to pointing out the merits of a version of which, considered as a whole, we cannot approve, when the space at our disposal is inadequate for the discussion of its very serious defects. We believe, and we think we have proved, that the Revised Standard Version represents a radical departure from the high standard of accuracy in translation which was set by the Authorized Version more than 300 years ago and which the English Revised Version and the American Revised Version felt called upon to maintain. We cannot escape the conclusion that the standard of accuracy represented by the Revised Standard Version is quite a different one. 'New manuscripts,' 'papyri,' 'better understanding of vernacular Greek,' 'necessity of modern diction,' and the like may be responsible for many of the changes to be noted here. But most influential of all in determining the character of the version has been, we believe, the determination of the revisers to establish their right to exercise a freedom in the rendering of Holy Scripture which might be tolerated in dealing with many books of merely human origin, but which is quite incompatible with the divine origin and authority of the Bible. Plenary inspiration, an inspiration which extends to the *words* of Scripture [italics in the original] — this is the only inspiration which gives the Bible real authority as the very Word of God — has accuracy of translation as its necessary corollary. The freedom with which the Revised Standard Version treats the text of Scripture indicates the low conception of its inspiration entertained by the revisers. It is this more than anything else which makes the Revised Standard

Version 'important.' It represents a type of translation which, certainly in the case of a 'standard' revision of the Authorized Version, would have aroused a storm of protest fifty years ago. Should the Revised Standard Version attain to anything like the popularity which its publishers anticipate, this will be indeed an *important* event [italics in the original]. It will be a signal triumph for Modern Liberalism."

J. T. M.

A New Theological Journal Coming.—The *Lutheran* (Oct. 9, 1946) announces a new publication, which is to take the place of the *Lutheran Church Quarterly* and the *Augustana Quarterly*. We read: "January, 1948, may see the first issue of a new quarterly publication supported by more than a dozen Lutheran theological seminaries in America. It will be the first co-operative publishing venture of its kind in the Church. Lutheran theologians of the world would be invited to contribute articles in the new periodical. The *Lutheran Church Quarterly*, now published by the Gettysburg and Philadelphia seminaries, and the *Augustana Quarterly* of the Augsburg Seminary would be merged in the new journal. Tentative approval has been given by these seminaries. Aims of the journal would be to provide a forum for discussion of Christian faith and life on the basis of the Lutheran confession; to present the principles of the Lutheran Church in their relation to changing problems of religion and society; to preserve and foster world Lutheranism; to promote understanding between Lutherans and other Christians. The committee undertaking the project is led by Dr. Theodore G. Tappert, Philadelphia. Other members are: Drs. J. A. Dell, Iver Iverson, John C. Mattes, Eric H. Wahlstrom, Abdel Ross Wentz."

J. T. M.

Difficulties for Christians in Travancore, India.—A correspondent of the *Christian Century* writes under date of August 1 from India, "Christians in this state (Travancore) who number two million in a population of six million are greatly disturbed by a law issued by the ruling Maharajah, which provides that no permission will be granted for the erection or utilization of a place of public worship unless it is approved by the government as being 'for the benefit of a majority of the people in the locality who belong to the denomination for whose use it is desired, with at least one hundred families being benefited by its existence.' Further, any such place of worship may not be located within one mile of any other temple, mosque, or church. The law also provides that no cemetery may be established within two miles of any church, school, or public institution, or within 300 feet of any dwelling house. Since there are now 14,332 residences per 100 square miles in Travancore, it will be almost impossible to comply with the latter restriction. Infringement of the law will be punishable by a heavy fine. Bishops and laymen of the various churches in Travancore are preparing a memorial asking for removal of the restrictions." This is a heavy blow. Let us hope that through the representations which are being made it will be averted.

After writing the above, *America* (R. C.) of September 7 came to our desk, in which further pertinent information on conditions in Travancore are submitted. The Travancore census report for 1941 is quoted, which on account of its interesting historical references we reprint: "Christianity was introduced into Travancore straight from the land of Jesus Christ, not long after His crucifixion. Tradition associates its introduction with the name of St. Thomas (52—68 A. D.), one of the twelve apostles of Jesus Christ and the pioneer of evangelization in India. Through all the thick mist that shrouds the traditional accounts, one fact stands out clear, viz., that the earliest conversions must have been effected by a person of great spiritual influence and magnetic personality, for among the converts to the new faith there appear to have been several who did not suffer any disabilities imposed by the Hindu religion, but occupied positions of authority and influence in Hindu society. The tolerant attitude of the rulers facilitated the success of the early Christian missionary enterprise."

The writer in *America* says concerning the early Christians in India and their successors, "Little is known of their history until the advent of the Portuguese at the beginning of the sixteenth century. The number of Christians in 1820 was 112,158, or 12.4 per cent of the general population, Hindus being 83 per cent. In 1875, when the regular census was taken for the first time, the number of Christians of all denominations was 469,023. Since then each decennial census revealed successively a higher rate of increase among Christians than among the adherents of other creeds. The census figures of 1941 estimate the total population of Travancore at 6,070,018, of whom 1,963,808 are Christians, including 1,014,054 Catholics. The ecclesiastical statistics of 1945 reckon the Catholic population of Travancore at 1,222,681, divided into these three groups according to liturgical rites: Syro-Malabar, Latin, and Syro-Malankara. Christians now form one third of the population, whereas in 1901 they were only one fifth." Continuing, the *America* article points out that Christians have been a definite asset to the state, and in the general fields of human endeavor have occupied foremost positions. The eminence which Travancore holds in the field of education, ranking higher than any other territory in India, is said to be due to Christian influence. The complaint is voiced that the Dewan (prime minister) is manifesting a distinctly hostile attitude. He has declared himself "a Hindu, firmly entrenched in the Hindu faith." It seems clear that Christianity in this state is facing a serious crisis.

A.

Dr. Ned B. Stonehouse to Edit International Commentary.—Under this heading the *Presbyterian Guardian* (Sept. 10, 1946) announces a new commentary on the New Testament to be published by the Wm. B. Eerdmans Company, Grand Rapids, Mich. The venture comes in response to a recent appeal for "new evangelical literature" made by Dr. Wilbur M. Smith of the Moody Bible Institute. While Professor Stonehouse will serve as editor

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in chief, Prof. Louis Berkhof, well known for his manuals of Reformed theology, will be the consulting editor. Professor Stonehouse is professor of the New Testament in Westminster Theological Seminary and Professor Berkhof, president emeritus of Calvin Seminary. The co-operation of scholars in America, Europe, and South Africa is being sought, the contributors being recruited from the ranks of Reformed scholars. The plan of the new commentary calls for approximately seventeen volumes. A first edition of 5,000 copies of each volume is contemplated. In bringing the new commentary to the notice of its readers, the *Presbyterian Guardian* writes: "In days when the Christian doctrine of the inspiration of Scripture is being attacked as the curse of Protestantism, such a publication is a vigorous affirmation of the historic Christian position. . . . A threat to the spread of the knowledge of the Word of God that is perhaps even greater than the attacks of Modernistic unbelief is the shallow bombast which passes for the preaching of the Word in some fundamentalist circles. The new Commentary will not carry a guarantee to make scholars out of triflers, but for sincere students of Divine Revelation it is designed to provide the searching guidance of the best modern believing scholarship in expounding the New Testament text. . . . Most of the reliable commentaries in the minister's library were published at least half a century ago. Since then a vast amount of new information has accumulated, throwing light on the meaning of the language of the Greek New Testament, supplying a more accurate text, and providing insights into the historical background of the books. In recent years of study and discussion, numerous problems of interpretation have been solved. Competent scholars will incorporate these advances in the Commentary. . . . The format of the books is designed particularly to appeal to the untrained student of the Bible. The exposition proper will avoid Greek or Hebrew characters, and it will not be cumbered by technical discussions. Ministers and scholars will find the more technical matters treated in the footnotes at the bottom of each page."

J. T. M.

Protestants, Catholics, Jews, Issue a Statement on Economic Questions.—From New York comes a report saying that 122 Protestant, Catholic, and Jewish leaders joined in issuing a statement having to do with economic problems. The statement did not confine itself to so-called economic questions, but touched on related issues as well. On the Moral Law these sentences were promulgated: "Economic problems are admittedly technical problems, but they are also theological and ethical. Ultimately they depend for their solution upon our concept of the nature of man—his origin and his destiny, his rights and his duties, his relationship to God and to his fellow men." With respect to material resources the signers say: "The right to private property is limited by moral obligations and is subject to social restrictions for the common good. Certain types of property, because of their importance to the com-

munity, ought properly to be under state or other forms of public ownership. But in general the aim of economic life should be the widest possible diffusion of protective and consumptive property among the great masses of the people." The pronouncement on social justice reads: "Stable and full employment cannot be achieved without a proper balance among prices, profits, wages, and incomes generally. Wages must be maintained at that level which will most effectively contribute to full employment. In many cases this will mean that wages must be raised above the standard family living wage, which is only the minimum requirement of justice. The common good further requires that special efforts be made to raise the earnings of substandard-income groups, not only in justice to them, but also in the interest of continuous employment." On the profit motive these men say: "To make the profit motive the guiding principle in economic life is to violate the order which God Himself has established. The profit motive, while useful within reasonable limits, must be subordinated to the motive of the service of human needs and the dictates of social justice." On free association the statement says: "It is the duty of the free organizations of workers, farmers, employers, and professional people to govern themselves democratically and to assume their full responsibility for the ethical conduct of their own industry or profession and for the economic welfare of the community and all its parts. It is also their moral duty to admit to their membership all qualified persons without regard to race, creed, color, or national origin." On organized co-operation these thoughts are uttered: "Economic life is meant to be an organized and democratic partnership for the general welfare rather than a competitive struggle for an individual or group advantage. Accordingly, the industries, agriculture, and the professions must voluntarily enter into an organized system of co-operation among themselves and with the government to establish a rational and a moral economic order. The only alternatives to this are competitive economic individualism, private monopoly, or excessive government intervention, all of which are unacceptable under the Moral Law." The attitude of the State is spoken of in these terms: "Government, as representative of the whole community, has an obligation to enact legislation and to do whatever else is necessary for the protection of individuals and groups and for the advancement of the general economic welfare. The amount of Government action on Federal, State, and local levels will be determined by the extent to which the common good is not achieved by the efforts of the functional economic groups. As far as possible, however, these functional groups should be encouraged to participate responsibly in the formulation of governmental programs and in their administration. But the Government, while performing through various types of agencies those functions which it alone can perform, has as its chief responsibility the encouragement of a system in which the major economic decisions will be

carried out by the organized co-operation of the functional economic groups with the assistance and encouragement of the Government, but free from its domination." On international economic life the statement says: "Organized international economic collaboration of groups and national Government to assist all States to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and States."

Among the signers are prominent churchmen like Bishop Oxnham, president of the Federal Council of Churches, a number of other presidents of church bodies, for instance, the Rev. L. W. Goebel, president of the Evangelical and Reformed Church, various prominent Roman Catholic leaders, among them Dean Paul J. Fitzpatrick of the Catholic University of America, and a number of rabbis.

We are printing this item on account of the interest manifested in social studies nowadays, trusting that some of our readers will gladly evaluate for themselves the various positions sponsored in the statement.

A.

Fundamentalists Form a Sunday School Association.—From Chicago the interesting news has come that a National Sunday School Association has been formed whose avowed intention is to stand firmly and fearlessly on the good old foundation of the Holy Scriptures, accepting them as the Word of God in every particular. The first convention of this body, meeting in Chicago, was attended by more than 500 Sunday school teachers. It is the opinion of these people that the Federal Council of Churches and the International Council of Religious Education have gone far to the left in their attitude toward the Scriptures. The delegates who assembled in Chicago represented all parts of the United States and Canada. The meeting was held in the Moody church. According to the constitution which was adopted the organization will work for "greater Bible study, more Sunday school conventions, publication of more Bible-centered Sunday school literature, and the establishment of a central bureau." The doctrinal statement to which the organization pledges its adherence is the one which is found in the constitution of the National Association of Evangelicals. The president of the Association, Dr. Archer E. Anderson, of the First Presbyterian Church of Duluth, Minn., made an address in which he stated that one of the reasons why this organization had been founded was that the people of the left wing "had substituted character education for the Bible and conversion." Dr. Anderson is not the first person who raises the cry that in many of the sectarian Sunday schools today the Word of God is no longer taught. Even in Modernist circles the impotence of the Sunday school as it is conducted in their midst is lamented, but the true remedy, the teaching of the everlasting Gospel, is not advocated.

A.

Religious Work Among Gypsies in France. — That gypsies are not yet extinct is brought to our attention by an R. N. S. dispatch from Paris.

"Roman Catholic authorities have formed an organization to meet the educational and spiritual needs of gypsies throughout France, it was announced here. Plans include sending priests as missionaries among the roving Romanies, maintaining contacts with them, and setting up an orphanage and boarding school for gypsy children. One of the first steps of the new organization will be to appoint a Chief of Chaplains who will supervise the work of priests among the Romany tribes wherever they may be situated. The gypsies of France are numerous and are of mixed races. Many can only speak a limited amount of French. Until the war they roamed the country at will and very little was done to help them. During the war the Nazis considered gypsies to be potential spies and liaison agents for the resistance movement, and forced them to remain in concentration camps. During this period priests were permitted to make contacts with the gypsies and begin a program to educate both adults and children. The 'missionaries' were particularly successful in their spiritual efforts. Great numbers of Romanies were baptized, made their First Communions, and were confirmed. The gypsies now complain that although they are free once again to resume their nomadic mode of living, they cannot continue their children's education or give them religious instruction. It is hoped to gather sufficient funds and recruit enough volunteers to meet this need on an extensive scale."

Is Christianity Entering upon a Period of Remarkable Growth?

Prof. Kenneth Scott Latourette, of the chair of missions at Yale University, answers this question affirmatively. In a lecture delivered at Montreat, N. C., he pointed out that while the Church has lost in Europe and Great Britain during the last thirty years, it has doubled its membership in many places, such as Africa, India, China, Japan, the Netherlands, Mexico, and Brazil. He is quoted as saying that Christianity is "more deeply rooted among more peoples than ever before." As proof he referred to the fact that in 1910, at the World Missions Conference, only five nations other than those representing Western civilization were in attendance while in 1938, when the Conference met at Madras, India, more than half the representatives were from nonwhite races, and the delegates, he says, were young, vigorous Christians. According to his view the Christian Church is exerting more influence on mankind than ever before, although it is still a "minority movement." Sun Yat-Sen and Gandhi, he thinks, have been deeply influenced by Christianity. One evidence of the increase of Christianity's power he finds in the "unprecedented growth of co-operation among Protestant Christians," to which category, he says, belong "the establishment of the International Missionary Council, the World Council of Churches, the World Student Federation, and similar bodies." The difference between a Christianity which is

such in name only and that Christianity which finds its hope in the cross of Jesus Christ is not pointed out by the Professor. An interesting remark of his may here be quoted: "The stream of Christianity is more and more flowing through the Protestant rather than the Roman Catholic Church. The reason for this is that the main strength of the Roman Catholic Church is in western Europe. But western Europe is in a state of decay from which it will never fully recover." A.

British Methodists and Divorce.—The following item sent out by R. N. S. is of general interest. — Regulations governing divorced church members were approved here by the Methodist Conference of Great Britain. The regulations were embodied in a report by the Committee on Divorce and Remarriage, which was adopted with slight modifications. The regulations provide that action on church members who have appeared in divorce proceedings as petitioners or correspondents must be referred first to a meeting of church leaders and then to an appropriate district discipline committee. A similar rule was made in the case of divorced persons wishing to be re-instated to membership, provided the district committee is satisfied that the man or woman is sincerely repentant and has made, or is prepared to make, "such reparation as may be possible." The regulations specify that the question of remarriage in the Methodist Church of divorced persons must be referred to the proper district committee, which will decide the issue after hearing all available evidence. It was stressed that under no circumstances does the Conference require a minister to officiate at the marriage of a divorced person if it is contrary to his conscience.

The Mixed Marriage.— Under this heading *Theology Today* (October, 1946) issues a serious warning against mixed marriages, especially such as involve Protestants and Romanists. The subject, of course, is not new, nor can many arguments be advanced which have not been stated before. The importance of the matter, nevertheless, justifies, we believe, the quotation of a few sentences from the editorial. We read: "Many a Protestant minister has come to realize the problems involved in the mixed marriage. He wishes to exercise his responsibility as a minister whose privilege and responsibility it is to unite couples according to the law of God. First of all, we must admit that many mixed marriages seem to be happy. However, in most instances, the children are all being reared in the Roman Catholic faith. In Cronin's *The Keys of the Kingdom* Father Chisholm's parents lived happily together, but his Protestant mother allowed him to be reared a Catholic priest. It is the Protestant, who may remain a Protestant and not join the Catholic Church, who makes the concession. While some mixed marriages do not result in an advantage to the Catholic Church, they usually result in a lukewarm relation to the Church. The children may be reared Catholics, but the parents fail to take any Church relationship seriously. The Catholics are not winning any

more proselytes from the Protestants than the Protestants are winning from the Catholics through mixed marriages. Both lose! There are other reasons why a mixed marriage is to be discouraged. A Protestant should know that if he becomes Catholic, he will not have much to do with the administrative affairs of the Church. In Roman Catholicism the priesthood rules, teaches, and disciplines. Catholics do not become members of their churches in the evangelical sense. The whole sacrificial system of worship subordinates the sermon and the intellectual challenge it offers. The Catholic parishioner has access to his priest through the confessional and even in personal conversation, but the priest, by right of his ordination, is in a different class of humanity from the parishioner. The worst feature of the mixed marriage is its effect upon helpless children. We can all agree with the Roman Church in its desire to safeguard the sacred nature of marriage and in its jealous concern for the children that issue from it. It is wrong to bring children into the world to have them put at the mercy of two individuals who are not united about religious matters. It may be that more education as well as a firmer discipline can overcome the evils in mixed marriages. It is not a matter of resisting Protestant marriages with Catholics, but of achieving a clearer view of the nature of marriage and family life from the Christian point of view." The last sentence, it seems, means to emphasize the thought that the problem of mixed marriages between Protestants and Romanists must be studied from the viewpoint of the larger scope that is involved; and this, above all, embraces the question of the children's salvation through faith in Christ, which is endangered if they join a Church which inculcates, as its first principle and dogma, salvation by human merit. J. T. M.

Christianity in India.—The managing editor of the *Christian Century*, Dr. Paul Hutchinson, recently traveled in the Orient. His reports published weekly in the *Christian Century* made interesting reading. We shall here submit some of the observations which he penned when visiting India. It is well known that India at present is seething with nationalistic ardor, resulting from the status of independence which has been granted it. Many people anxiously inquire, What is going to happen to the Christian Church? Will it be barred? Will the nationalistic feeling become so strong that foreign missions will be suppressed? Dr. Hutchinson says: "One thing seems clear. The Christian community in India is under attack as it has not been for years past. Sometimes this attack takes such forms as the restrictions recently placed on Christian churches and schools in the native state of Travancore. Far more important for the future, however, is the growing tendency in Nationalist quarters to hold the Christians disloyal to the Nationalist cause. The students, who are noisy about everything, tend to be noisiest in spreading this assertion of the ineradicably 'foreign' character of Christianity. But it is also coming from Congress leaders, who are prominent in the Constituent

Assembly and very influential individuals who might be expected to have a more tolerant outlook. One of these is Gandhi. Not long ago a delegation of eminent Indian Christians visited Gandhi at his Warda settlement. Knowing his views on the importance of Hindustani as a national language to bind the new India together, they were careful to carry on their side of the conversation in that language. Gandhi, however, persistently replied to their questions in English. Finally one of them commented on that fact and asked him why he was doing so. 'I always,' replied Gandhi, 'talk to foreigners in English.' That reply has sunk deeply into the consciousness of the Indian Christian leaders. Its implications appall them, and they know India too well to dismiss Gandhi's influence. They set his attitude down as sure indication of trouble to come, and I have found impatience among them at what they regard as missionary blindness or indifference to this coming trouble." Continuing, Dr. Hutchinson admits that one must not overlook that Nehru has promised complete religious liberty and that many people think that on account of that promise no fear need be entertained as to the permission for Christian missionaries to do their work. But Dr. Hutchinson reminds us that there are many kinds of religious liberty, as the cases of Spain and Russia amply prove. It is imperative that Christians implore the heavenly Lord with great fervor, "Thy kingdom come," and that in doing so, they by all means think of India and of the missions Christians are conducting there." A.

The First Reformed Ecumenical Synod.—The *Calvin Forum* (November, 1946) offers a detailed report on the First Reformed Ecumenical Synod, which convened in Grand Rapids, Mich., from August 14 to 30, by Professor Louis Berkhof, president emeritus of Calvin Seminary and first synodical president. The Ecumenical Synod was first suggested by Dr. H. H. Kuyper of the Free University in the Netherlands, in 1924, in an address delivered before the synodical convention of the Reformed Church of South Africa in Rustenberg, Transvaal. In 1927 the Reformed Church of South Africa took the first steps toward the organization of the synod by an appeal to this effect to the Reformed Churches in the Netherlands. In 1939, at the Synod of Sneek, delegates from the Reformed Church in South Africa, the Christian Reformed Church in America, and the Reformed Churches of the Netherlands made tentative plans for an Ecumenical Synod which was to convene at Amsterdam, but was prevented by World War II. It was not until this year that the First Reformed Ecumenical Synod could convene. As the "basis of future ecumenical synods" the following was adopted: "1. The foundation for the Ecumenical Synod of Reformed Churches shall be the Holy Scriptures of the Old and the New Testament, as interpreted by the Confessions of the Reformed faith, namely, Helvetica Prior, Heidelberg Catechism, Confession Gallicana, Confession Belgica, Confession Scotica, Prior and Posterior, Westminster Confession, Canons of Dort, and the

Thirty-nine Articles of the Church of England. It should be understood that the Scriptures in their entirety, as well as in every part thereof, are the infallible and ever-abiding Word of the living Triune God, absolutely authoritative in all matters of creed and conduct; and that the Confessions of the Reformed faith are accepted because they represent the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It must be emphasized that only a wholehearted and consistent return to this Scriptural truth, of which the Gospel of Jesus Christ is the core and apex, can bring salvation to mankind and effectuate the so sorely needed renewal of the world. 2. Because of the diversity in the forms of government of the Reformed Churches, uniformity of Church Polity cannot be stressed as a fundamental requisite, except in so far as the principles of this Polity are contained in the Reformed Confessions, as, for example, the headship of Christ and the marks of the true Church: the pure preaching of the Gospel and the Scriptural administration of the Sacraments, and the faithful exercise of discipline. 3. All Churches which, in the judgment of Synod, profess and maintain the Reformed faith will be invited to participate in the Ecumenical Synod, on the basis mentioned above. Moreover, they will be kindly requested to express their explicit agreement with it, and all delegates to the Synod will have to express their adherence to the Confessions of the Reformed faith and to the aforesaid statement. 4. A statement with regard to the history and the organization of this Synod as well as the character, authority, and purpose of future Ecumenical Synods should accompany the invitation to the various Churches." (Such a statement was drawn up and adopted by later session.) In order to study and disseminate Reformed principles of missions and consultations in matters concerning mission policy, the *International Reformed Mission Council* was elected. This consists of two delegates of each Synod and is to be constituted for consultative purposes only. To make the Reformed Confession more effective, Synod decided to encourage "the Christian press and Reformed organizations to set themselves the task of propagating our Reformed faith in every sphere of life." The synod, moreover, expressed its appreciation of the work done by such organizations as the Calvinistic Action Committee, *Evangelie en Wereld*, *Federasie van Calvinistiese Studenteverenigin in Suid Afrika*, and *Calvinistiese Studiekringe*. It also encouraged these organizations as well as College, University, and Theological Faculties to study and set forth the truths of the Reformed faith. The next Ecumenical Synod will convene at Amsterdam in 1948. Dr. Berkhof concludes his report with the words: "Naturally, its [Synod's] work was largely foundational and preparatory for greater things to come. Much of its time was spent in committee work and in free and open discussions of the problems with which it was confronted. There was an evident and earnest desire that the venture thus begun should move along the lines of the Reformed truth"; and he closes

with expressing the hope that "this small beginning may lead to a Second Reformed Ecumenical Synod, more inclusive, more representative, and therefore also more truly ecumenical."

J. T. M.

Protestant Church Temple Planned. — It is reported that plans are being drafted for a huge national Protestant Church temple, which will cost in excess of twelve million dollars; the building is to be located in Columbus, Ohio, and the body that has formulated the project is the Ohio Council of Churches. The structure is designed to house national offices of all Protestant churches and is to be known as the Temple of Good Will. Originally the intention was to have headquarters for Ohio Protestantism; but now the attempt is made to receive approval and support from all Protestant organizations in the country. "The preliminary architect's drawings, designed by John Quincy Adams of Columbus, were worked out on the basis of 370,000 square feet of office space, plus an auditorium to seat 3,000 persons for conventions, a banquet room seating 1,200, several small conference rooms accommodating 100 to 200 each, a small chapel, and a large chapel for 700 or 800 persons, and broadcasting studios." The executive secretary of the Ohio Council of Churches is Dr. B. F. Lamb, who is the spokesman for the promoters. He pointed out in the first public announcement of plans for the Temple of Good Will that various headquarters of national Protestant church organizations now utilize 670,000 square feet of office space and that plans will have to be enlarged to provide plenty of space for everyone. Moving of the national headquarters of the Christian Endeavor Society to Columbus in the past three months has given added impetus to the proposal. The Christian Endeavor moved from Boston "in order to be nearer the center of population and the center of its membership." The main purpose, according to Dr. Lamb, is to furnish office space so that all denominational and interdenominational organizations might be housed under one roof to make it easy for them to co-operate in program building and development, and also to facilitate growth toward unity and Christian spirit of action. To us it seems that here there is an attempt of ushering in the Kingdom of God through impressive external machinery. What is required is not grandiose plans that will captivate the imagination of the worldly-minded, but the preaching of the Gospel of our Lord and Savior Jesus Christ.

A.

The Church, Alcoholism, and Temperance Education. — It is gratifying to note that *Theology Today* (October, 1946) takes a rather sensible view of the problem suggested by the heading, far different from that of the enthusiastic temperance agitator and quite in accord with that which Lutherans, holding to the Biblical solution, have always championed. The editorial (quoted in part) says: "Two . . . factors of importance have emerged to make this subject pertinent, namely, Alcoholics Anonymous, and the Yale School of Studies in Alcohol with its National Committee for Education

on Alcoholism, whose purpose is to change public opinion regarding alcoholism by way of clinics throughout the nation. The former now has a membership of over 15,000 in over 400 local chapters. This organization works quietly but effectively with the alcoholic who has reached the end of his tether and is willing to be helped. It does not engage in temperance education, nor does it crusade for legislative control of alcoholic beverages. It does not regard alcohol as a poison, nor does it have a holy horror of liquor as though it were something to be fought. The A. A. feels that there are some who can drink and others who cannot. Through honesty in the fact of complete collapse, the alcoholic is helped by fellowship, confession, prayer, other interests, and faith in God. The A. A. is not a reform movement. The Yale Studies are intended primarily to investigate the problem of alcohol and its relation to life from a scientific point of view. The study project is supported by Yale University, together with other educational and church groups. Its findings may shock many a staunch campaigner for prohibition. It has found that people drink not to be bad or because they are sinners, but to be sociable, to escape worry and the difficult realities of life, to be able to work better, or just to get a 'kick' out of it. [This, of course, is not true, for also the sin of drunkenness is a result of man's hereditary corruption and so, as Scripture teaches, a direct transgression of the divine Law.] Alcoholism is 'the result not of sin but of mental sickness—not a sign of moral degradation, but the pathological expression of an inner need, a deep-lying mental trouble, which requires professional treatment like any physical disease.' In short, the cause for alcoholism is much deeper than alcohol itself! The Yale Studies even say that in a limited sense alcohol is a food. It is a narcotic and not a stimulant; it is habit-forming; it does not shorten life; it does not affect the germ cells; it does not seem to cause cirrhosis of the liver; it does not cause arteriosclerosis; it does not warm you up; it does not stimulate thought; it does not seem to cause crime, but, on the other hand, many criminals drink. These new trends in attitude toward alcoholic beverages and their use are forcing the churches to reconsider their whole program of temperance education. Surely, the churches can wish the A. A. well in its program, but they can hardly support its indifference toward a more aggressive program of preventing alcoholism. The churches are supporting the Yale Studies, but many an old-time church member feels that there is something lacking in these scientific findings. There is much to learn from these newer findings about alcohol which is of real value in dealing with the potential and actual alcoholic. But while this sophisticated approach to the problem has its merits, it also has its limitations, and even its dangers." Scripture, of course, does not forbid the rightful use, but only the dangerous and harmful misuse of alcoholic beverages. This is a truth which churches that wish to solve the problem of alcoholism must recognize and bear in mind above everything else.

J. T. M.

Religious Conditions in Czechoslovakia.—In *News Flashes from Czechoslovakia* this subject is treated authoritatively. We reprint the greater part of the article.

The first thing to be borne in mind is that Czechoslovakia is the home of two very closely related and yet distinct nations, the Czechs and the Slovaks. Their mutual relation may be illustrated by comparing it to that of the English and the Scots in Great Britain. As is the case in this illustrative parallel, in no other department of life are both the similarities and the differences of the Czechs and the Slovaks as clearly apparent as they are in the realm of religion.

This will be seen even in the bare statistical figures. About the Czech nation, living in the lands of Bohemia, Moravia, and Czechoslovakian Silesia and numbering some 8,000,000, it can be roughly said that a little under 75% profess a closer or looser adherence to the Roman Catholic Church, something above 10% to the Czechoslovak Church, about 6% to various Protestant Churches, and some 9% to no Church at all. Of the Slovakian nation, amounting to some 2,500,000, about 75% are Roman Catholic, about 17% are Lutherans, about 6% are Reformed, some few are Greek Catholics, and practically none is an adherent of the Czechoslovak Church in Slovakia; nor is there any considerable number of persons who do not profess an adherence to some Church. As to the Jews, their number, never very considerable in the Czech lands, has been drastically reduced by the Nazi policy of extermination; Jews in Slovakia, always numerically stronger, have survived their ordeal in greater numbers, but no reliable figures are available as yet.

All the figures given above are merely estimates not pretending to be absolutely exact. In Czechoslovakia the religious profession or adherence is being ascertained at every census, but the last census was taken as far back as 1930, and there are no means whereby to estimate exactly the changes which may have taken place since that time. Still, we are convinced that the estimates given above are reasonably correct.

Even more revealing is another fact: if the proportional figures given above for Slovakia would be compared with those of 1900 or 1910, no striking difference would be found; the religious situation, as seen in the light of mere statistical figures, is as static there as in most European countries. And if a future census reveals any considerable change in the religious structure of the population of Slovakia, it will be only because the Slovaks in Hungary, Jugoslavia, and Roumania, who are being repatriated in large numbers to Slovakia, are Protestant to a far larger proportion than the Slovaks in the homeland. In the Czech lands the situation appears to be very much different. In 1910 some 96% of the Czechs professed to be Roman Catholics, 2% Protestants, and 2% Jews. Since that time the Roman Church has lost more than 20% of her fold, the proportion of Protestants among the population has more than doubled, and a certain part of the nation

has expressly and formally severed all connections with any Church. It is true that most of these changes have taken place in a few years immediately following the First World War and that the statistical figures have again tended to become static since that time. Nevertheless, the general situation with regard to religion, of which the statistical figures can, of course, give only a very rough and inadequate picture, has in the Czech lands up to now preserved a certain fluidity not easily to be found elsewhere, certainly not in Slovakia, a fluidity which along with undeniable shadows has some undoubted advantages, because it presents the churches with some special opportunities and with a particular challenge to their spiritual alertness and missionary zeal.

A.

The Evangelical United Brethren Church.—At Johnstown, Pa., a new Protestant denomination was formed at the United General Conference of the Evangelical Church and the Church of the United Brethren. This action formed the culmination of thirteen years of negotiations between the two groups. The new body has 714,000 members. The Evangelical Church was formerly known widely as the Albright Brethren. Both denominations were formed by German immigrants in the first part of the nineteenth century. Their theology has always been of the Methodist type.

A.

Mr. Egemeier on Perils for Children (R. N. S.).—Communism and other un-American philosophies are being funneled into the public school curricula through textbooks now used in some schools, it was charged at Cleveland by C. V. Egemeier of Chicago, executive secretary of the newly formed National Sunday School Association, conservative group affiliated with the National Association of Evangelicals.

Speaking before a rally of church-school teachers and officers held in conjunction with the four-day meeting of the Cleveland Sunday School Convention, Mr. Egemeier challenged the "complacency of some church people" toward what he called the anti-democratic theories advanced by some textbooks.

"Investigate for yourselves the textbooks foisted on your children at school," he urged. "Study the texts, and see how many things recommended in some of these books are directly contrary to our ideals of freedom and liberty and the teachings of Jesus."

Sunday school programs must be revitalized to discourage crime and immorality, Mr. Egemeier declared.

"J. Edgar Hoover and other leaders in this fight keep pleading that the Church step out and take some definite and constructive action to reverse the nation's demoralized attitudes," he added.

"We are abetting the raising of our boys and girls on a diet of bloodthirsty crime programs on the radio and in books. The motion picture industry, too, is allowed by us to be not only a channel for communism but also a means to enhance the allure and popularity of a lowering morality."

Mr. Egemeier offered a four-point plan to make the Sunday schools more effective in social regeneration:

1. Replace moral confusion with a revitalized church-school program reaching young people.
2. Encourage a sweeping revival to reach young people outside the Church.
3. Co-ordinate Sunday school work with other organizations, such as laymen's and youth movements.
4. Establish a fresh approach to orient parents to the needs of their children.

Reading Mr. Egemeier's remarks, one wonders how some Lutherans can fail to be interested in the Christian day school.

A.

Indians in Brooklyn.—It may be news to most of our readers that in Brooklyn there is a congregation a large number of whose members are American Indians. *R. N. S.* contains this news item on this subject. — The Rev. David Monroe Cory, pastor of Cuyler Presbyterian Church here, did not go to the Indians as a missionary; the Indians came to him—in Brooklyn. Dr. Cory, who was born in Manhattan 43 years ago, never saw an Iroquois until 1938. Then he suddenly found that one tenth of his congregation were real, honest-to-goodness American Indians, and almost overnight Cuyler Presbyterian became known as the "Church of the Iroquois." The red men, who by virtue of an old treaty may live anywhere on the North American continent, came to Brooklyn from their reservation at Caughnawaga (The Rapids) in Canada, to find jobs as steelworkers. Their people had first learned the trade when a bridge was built across the St. Lawrence after World War I. As soon as he learned that the red men were about to become a permanent part of his flock, Dr. Cory began to study the Iroquois tongue. Today he can read, write, and speak it, though he professes not to have "real fluency." However, he must know it pretty well, because in 1942 the American Bible Society published his translation of the New Testament into that difficult language. Dr. Cory undertook the work with Mrs. Louise Diabo, herself a Mohawk. He also has edited an Iroquois hymn-book. "The New Testament is used not only in my congregation, but also by tribal groups throughout the United States," Dr. Cory said. "It's a considerably revised version of an old Iroquois translation. We modernized and simplified the spelling and omitted obsolete words. The average Iroquois word, you know, runs to about 18 letters. Sometimes as many as 30." Dr. Cory is proud of his Indian parishioners, whom he regards as a devout people. "When an Indian becomes a church member," he said, "you can be assured that he will be a good member. An Indian who isn't living up to the tenets of Christianity will never go near a church. His outward behavior is a good index of his interior life." As a race the Iroquois may disappear in a few generations, the minister fears. "Intermarriage has been prevalent for some time,"

he said. "Recently I married an Indian girl to a white boy. Next day it was an Indian boy to a white girl. The mixed marriages seem to work out very well, but it all means that a small minority group is rapidly being absorbed. The older folk are greatly concerned at the way the language is dying out and how pale of face the newest generation is." "The old neighborhood won't be the same when the Indians are gone," Dr. Cory said.

Dr. Van Dusen's Inaugural Address.—When on November 15, 1945, Dr. Henry Pitney Van Dusen was installed as president of Union Theological Seminary, New York, he delivered an address which now has been made available in a beautiful pamphlet and which deserves comment. It is a virile, forceful message. The baffled perplexities and dark fears which mark today's outlook here have found eloquent expression. We quote a section in which our generation's attitude toward religion is pictured:

"This anomalous position of God in contemporary education truly reflects the gradual dissolution of the spiritual foundations of American culture. The influence of religion in the education of their children accurately mirrors the place which most Americans concede to God in their own lives and the life of their nation.

"Consider the position which religion actually holds in the life of today. There is an aphorism, first coined, I think, by one of my colleagues and now threadbare through repetition just because it so aptly portrays the facts: 'Religion has become an elective in the university of life.' Many ask of the Church only an occasional gesture of blessing. 'Sprinklers,' they have been called, who come to church to be sprinkled with water at birth, with rice at marriage, and with earth at death. That is, religion is one among innumerable matters in which one may be interested if he chooses, but to which he need feel no obligation of concern. Its place is secondary, incidental, peripheral; not primary, foundational, central.

"But religion which is an elective, whether in the halls of learning or in the school of living, is *not religion* but a specious counterfeit. And for this clear reason: Religion, by its very nature, is concerned with that which is ultimate, therefore foundational and primary. It has to do with God. And when, consciously or casually, God (or the institution which represents Him among men) is thought of as secondary, optional, peripheral—it is not God with whom men have to do, but some cheap man-made substitute. Let us put the point sharply: When a man turns his thought toward God as one among the many interests of life, when a church tolerates in its worship the casual or condescending patronage of its people—it is not worship which is taking place, for it is not the True and Living God to whom thought is directed. That is false religion. It is atheism.

"Here, again, the contrast to earlier generations requires no proof. It is safe to hazard that, had the most radical of the Founding Fathers foreseen the position which Christian Faith occupies in

the America of today, they would have feared for the nation's continuance more than because of foreign invaders or atomic bombs. However perfunctory men's practice of the Faith, they knew its true position to be central and pivotal—the foundation and completion of all which human hands might attempt."

When after the diagnosis the Doctor feels called upon to suggest a remedy, he is disappointing. A person fails to find the emphasis on the inspired Scriptures and the Gospel of the atonement which one is looking for. The speaker stresses "unity and revival." It is true when he says: "The greatest single danger threatening the churches of Christ in our time is not contagion from the diseases of secular society or even the perpetuation of piddling divided ineffectiveness, but internal sterility through lack of indispensable spiritual renewal." The exact nature of this spiritual renewal, however, is not indicated except in very vague terms. What we need is emphasis on *sola Scriptura, sola gratia, sola fide*.

A.

The Worship of Science.—An interesting article in the *Christian Century* of September 18, written by W. F. Luder, has the heading "Science—Idol or Method?" A few of the paragraphs are so challenging that we reprint them here.

"The worship of science is a nobler religion than the worship of the state or of mammon. Nevertheless it is worship of a false god. What do its worshipers mean by 'science'? It is difficult to say, but obviously they invest the term with a mystical and inscrutable meaning. One dictionary defines science as 'knowledge gained by exact observation and correct thinking.' Disregarding the fact that the observations are never exact and the thinking is infrequently 'correct' (whatever that may mean), we find such a definition inadequate. Is science a collection of books in libraries? No; the knowledge in the books is the result of science. The aim of science is to describe and classify the facts of experience, but description and classification do not constitute science.

"Science is an *activity* pursued by means of a certain method. The aim of this activity is knowledge of the universe. The contemporary method of carrying on the activity involves the investigation of facts and collection of data about them; the classification of these facts into laws; the 'explanation' of laws in terms of something with which we are already familiar; and the testing of this explanation or theory by temporarily assuming it to be adequate and trying it out on newly accumulated data. Testing may confirm, modify, or lead to rejection of the theory.

"As a consequence of this semantic analysis, 'science' loses its mystical meaning. There is nothing in science to worship except what we ourselves put into it. This is true of every kind of mysticism, ancient or modern. The mystic resorts to words which have no real meaning, except possibly to the mystic himself—and there is no way of checking such completely subjective meanings. A typical semantic absurdity uttered by a mystical worshiper of

science is the following: "Truth is reality incarnated in humanly apprehensible terms."

"The worship of science is a false religion, but the scientific *method* is a useful tool in all phases of life. In fact, Jesus was the first to apply it to life as a whole. He anticipated by fifteen hundred years our discovery of it." On the last two sentences we enter a demurrer: the Son of God should not have been referred to in this fashion.

Discussing the changes that come about in the views of scientists, Dr. Luder says: "The theory of heat has been modified many times and is still the cause of considerable confusion in thermodynamics. The phlogiston theory was completely abandoned after many years' service as a satisfactory explanation of the observed facts of combustion. The theory of light is in disorder at the present time. Newton thought of a beam of light as a stream of particles. Later physicists were positive that they had demonstrated that Newton was wrong and that light is a wave motion. Now we find that light sometimes behaves like waves and at other times like a stream of particles. As yet no theory adequately explains both aspects of the behavior of light. Thus either the scientific method or the human mentality has limitations at any given point in history." How true!
A.

Niebuhr on Palestine and Great Britain.—Dr. Reinhold Niebuhr of Union Seminary, who attended the recent Conference on World Order in Cambridge, England, convened by the World Council of Churches, sent an informative communication to *R. N. S.* on the subject mentioned, which we here reprint:

"A visit to Britain makes one realize how difficult the problem of mutual understanding between nations remains despite all the modern means of communication. Here we are two nations bound together by many ties of common heritage and only recently comrades-in-arms in a great struggle. Yet almost every problem has a somewhat different appearance from this side than from our side.

"At the moment the Palestinian issue is uppermost as a point of contention between us. The British feel that we do not understand the dangers which they face in the Middle East and that we are inclined to offer a great deal of advice without assuming our full share of responsibility. They claim they would be only too ready to share full responsibility with us for a Palestinian solution, if only we would come in.

"I am not altogether sure that this is the case. I am also not certain whether very well-meaning Britishers do not hide the strategic considerations which partly determine Palestinian policy and falsely assume that Britain is merely carrying a burden in the Middle East.

"From the American perspective, on the other hand, the British policy seems to suffer from some hysteria. The antisemitism of British troops in Palestine has become obvious; British officials in the Middle East are, from all accounts, too partial to the Arab

cause, and the reactions to the King David Hotel disaster are generally too emotional. British reactions seem to me to play into the hands of the extremists who contrived the hotel outrage.

"It is also disappointing to find a labor government so little interested in the creative democratic power which Jewish life would introduce into the Middle East. This is a consideration quite apart from the necessity of offering the homeless Jews of Europe a haven and a chance to live a sane life.

"Furthermore, the partition plan which has been proposed unfortunately is less generous than the one projected by the Peel commission in 1937. It does not offer the Jews a chance to build a home large enough to receive the homeless people who want to come to Palestine and it does not settle the issues with sufficient finality to prevent further friction in Palestine.

"The policy of the British government is, in other words, not sufficiently generous to satisfy even that part of American opinion which is not particularly devoted to Zionism. It is regrettable that this new source of friction should have arisen between the two nations, because there are so many other aspects of British policy, both domestic and foreign, which command the respect of progressive opinion in America.

"It is not likely that any satisfactory solution will be found unless American and British policy becomes much more inter-related even to the point of having a joint mandate. It is intolerable both for the British and for us that we should be in a situation of making demands without having a full share of the responsibility and the burden of carrying out the policy and of facing the consequences.

"The British seem to think that we are reluctant to assume such responsibilities. I do not know whether they are right. But I think this is another of many cases where American power impinges upon a situation but the instruments for continuing responsibility are inadequate."

Items from Religious News Service. — A Roman Catholic clergyman, Msgr. Luigi G. Ligutti, recently declared at a meeting in Des Moines, Iowa, that fifty per cent of the people in rural America are unchurched and pagan. According to his figures 80 per cent of Roman Catholics live in cities. Rural America, so he stated, historically should be Protestant, but the country population has been drifting away from the churches. We may add that the many vacant churches which the traveler meets are mute witnesses to the correctness of this clergyman's statement.

In Chester County, Pa., Roman Catholics made the attempt to obtain bus transportation for their children attending the Roman Catholic parish school. The court had been asked to oust twenty directors of the Kennett Square Consolidated School because these men had canceled public school bus transportation for parochial school students. Judge Ernest Harvey dismissed the petition stating that there was no evidence that the directors had not acted

in good faith. The fundamental question whether such bus transportation involved an infringement of the principle of separation of Church and State apparently did not enter into the argument.

The American section of the Lutheran World Federation released an important statement, calling for a "clear and constructive policy" with respect to attempts to re-educate and rehabilitate the German people. The statement concerns itself especially with prisoners of war. If the Allied governments fail to follow a just course, the German people may rather unanimously arrive at the conclusion that the justice for which the United Nations fought was "but an empty word, a propaganda device." The Allied governments are requested to accelerate the release of prisoners of war and to improve the material conditions of these unfortunate people.

Dr. Julius Bodensieck of the American Lutheran Church, now sojourning in Germany, recently expressed the opinion that "Germany's Protestant churches are turning more and more from religious liberalism to the fundamental teachings of the Bible for inspiration and guidance." The type of sermons which he heard, sermons that are positive testimonies to the all-sufficiency of God's grace and to the great need of forgiveness for sins, are the basis for his remarks. The people, so he avers, listen to these Biblical sermons with evident interest.

Northern Baptists in California number 138,724, while there are 15,000 Southern Baptists in 130 churches. California formerly was regarded as Northern Baptist territory, but now Southern Baptists, who, generally speaking, are more conservative, are becoming numerous and prominent.

In Kansas City, Mo., pastors of about 20 Methodist churches met and adopted a constitution and by-laws for the Evangelical Methodist Churches of America, inviting other congregations within the Methodist Church to join with them. About 100 congregations of Primitive Methodists in Illinois and Wisconsin are expected to become members. The intention is, as the president, Dr. J. H. Hamblen of Abilene, Tex., said, "to continue work for fundamental truth and old-fashioned beliefs."

Some time ago a Government official made the offhand remark that the War Assets Administration had a million Bibles to dispose of and only a few requests. As a result an avalanche of letters came requesting more than three million copies of the Scripture, so that the supply now is entirely gone. Let us hope that this is a sign that a true hunger for the Word of Life still exists.

How many Christians are there living in Palestine? A Roman Catholic speaker, the Rev. Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association, stated recently that there are only 125,000 Christians in that country. He pleaded for freedom of religion and of religious organizations in the Holy Land.

"Europe today is torn between the communist myth and spiritual faith. Man's desire is like two buckets on a rope. As the bucket of Utopia goes up the bucket of religious faith goes down. Stalin's bucket of Utopia seems to have reached its highest level. A revulsion of feeling may be expected in Russia when the people realize that all the promises of material well-being do not materialize. It is possible that the Russians may become fanatically religious before this century ends."—*Will Durant*.

According to an announcement made by Samuel S. Schneirson, chairman of the Board of Overseers of the Jewish Theological Seminary of America, plans are on foot to raise during the next three years fifteen million dollars to establish a university of Judaism in New York. Ultimately it will include a school of Jewish education, a school of Jewish communal service, a center of Jewish music, arts, and letters, an expanded rabbinical school, and a school for advanced Jewish studies.

The Y. M. C. A. no longer is an all-male organization. There are now 151,933 women and girls who hold membership in it. The total membership at present is 1,411,341.

In Boston, during the closing session of the ninth triennial convention of the Greek Orthodox Church of North and South America, a resolution was approved to the effect that priests may marry after their ordination if they have permission from the Patriarch of Constantinople. According to former regulations, the marriage of priests was forbidden after the ordination had taken place.

In Germany Dr. J. W. E. Sommer, director of the Methodist Theological School at Frankfurt, was elected bishop of the Central Germany Methodist Conference. When he was installed 36 Methodist U. S. Army chaplains were present. Bishop Raymond J. Wade of Detroit presided. The latter announced that the outlook for Methodism in Germany "is extremely hopeful."

A lecturer from India recently stated that the non-Christian status of Mahatma Gandhi may be due to the treatment he received when he was a young man in Africa. On one occasion he desired to hear a famous English preacher and endeavored to enter the church where this man was delivering a sermon. At the door he was refused admission and told that the church was for white people only. The lecturer from India says that on account of that treatment Gandhi never again entered a Christian church. Sad from various points of view!

At the American Lutheran Church convention held in October in Appleton, Wis., it was resolved to give Negro pastors full status of District membership in the District in which they reside. Formerly they were not granted such membership nor permitted to vote at District conventions.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Melanchthon: Alien or Ally? By Franz Hildebrandt. Cambridge University Press, London (Macmillan, New York). 98 pages, $8\frac{1}{2} \times 5\frac{1}{2}$. \$2.50.

This is an exceptional book with an unusual appeal to every student of the history of the Lutheran Reformation. It is written learnedly by a German theologian now lecturing in Cambridge, England, whose style is ponderous and whose love for Latin, which he quotes profusely (together with Greek), is manifest. Its importance lies in the fact that it treats the baffling problem of Melanchthon's relation to Luther and vice versa. The riddle of Melanchthon's relation to Luther, which was both friendly and inimical, Dr. Hildebrandt finds in the disharmony between his confessions and concessions. For his fine confession of the divine truth Luther highly esteemed his colleague; for his disturbing, hurtful concessions to the opposite of divine truth Luther feared and mistrusted him, and much more, of course, the Gnesio-Lutherans, after Luther's death. While the author suggests this solution of the problem, he does not expatiate upon it, but supplying the material, which enables the reader to judge for himself, he leaves the final verdict with the student of his monograph, for whom he quotes lavishly from both Melanchthon's and Luther's works. The writer finds in Melanchthon concessions to tradition, to reason, to Law, to power (state interests), and to opposition (adiaphora, diaphora). While Luther by no means escapes criticism, yet the weaknesses which later appeared in the Lutheran Church, such as traditionalism, legalism, scholasticism, and the like, are traced to Melanchthon and not to the great Reformer, whom Melanchthon loved and disliked at the same time. Though the numerous citations which the book offers do not solve the problem altogether, for there remains a psychological aspect rooted in Melanchthon's peculiar personality, this valuable study belongs into every college and seminary library, especially because of its important source material in a field that deserves far greater consideration than it has received in the past.

JOHN THEODORE MUELLER

A Book of Protestant Saints. By Ernest Gordon. Published by Moody Press, Chicago. 376 pages, $7\frac{3}{4} \times 5\frac{1}{4}$. \$2.50.

This book contains fifty-eight very short biographies, giving merely some of the highlights of the men presented. These biographies make good reading for the preacher in his leisure moments; first of all for his own edification, and then to supply him with illustrative material for his sermons. The compiler has given us biographies of such men as Friedrich von Bodelschwingh, Dr. William A. Passavant, Commander Booth-Tucker, Rappard of St. Chrischona, and Johann Christoph Blumhardt, and of a host of others not so well known. The faith displayed by these men is heartening, indeed.

J. H. C. FRITZ

Edifying Discourses. By Soeren Kierkegaard. Vol. IV. Augsburg Publishing House, Minneapolis, Minn. 146 pages, 6×8¾. \$1.50.

This is the last volume in a series of four offering to the American reading public Kierkegaard's *Eighteen Edifying Discourses*. The work of translating the Danish philosopher, begun by the late D. F. Swenson, one of the greatest Kierkegaard scholars in this country, has been completed by Lillian M. Swenson on the basis of preliminary work done by Professor Swenson. Kierkegaard, though not an ordained pastor, wrote his *Edifying Discourses* to bring home to the people of his time the great need of repentance, of seeking and knowing God, and of living a God-devoted life. The volume contains four "discourses," entitled: "Man's Need of God Constitutes His Highest Perfection"; "The Thorn in the Flesh"; "Against Cowardice"; and "The Righteous Man Strives in Prayer with God and Conquers in that God Conquers." The very titles show that Kierkegaard's theology is not that of Luther and the Lutheran Confession. He knows of no distinction between Law and Gospel, but continually intermingles them and thus ends in a rather morbid and repugnant emphasis on work-righteousness. Fundamentally the "discourses" are not Scriptural, but philosophical. However, since Kierkegaard has today attained to a certain popularity, it is well that the Augsburg Publishing House offers this excellent translation of the "discourses" (as also other volumes on Kierkegaard) to those interested in the subject.

JOHN THEODORE MUELLER

Heirs of the Prophets. An Account of the Clergy and Priests of Islam, the Personnel of the Mosque, and "Holy Men." By Samuel M. Zwemer. Published by The Moody Bible Institute, Chicago. 137 pages, 7¾×5½. \$2.00.

Dr. Zwemer, who spent twenty-two years in Arabia and sixteen years in Egypt, in this book writes of the religion of almost 300,000,000 Moslems. The following chapter heads give information in reference to the contents of the book: Pre-Islamic Priesthood in Arabia, Priesthood of Mohammed and the Early Caliphs, The Mosque and Pulpit, The Personnel of the Mosque, The Sheikh-Al-Islam and Mufti, The Oldest Theological Seminary, Religious Funds and Endowments, Sacrifice and Blood Covenants, Mysticism and the Darwish Orders, Sharifs and Seyyids, The Mahdis and New Messiahs, The Power and Influence of the Clergy Today, Converts from the Clergy. At the close of the book Dr. Zwemer says: "This book was not primarily intended as a missionary study. But it is addressed to missionaries as well as to the general reader for obvious reasons, and we may say as Dr. James Thayer Addison did in his recent historical study of *The Christian Approach to the Moslem*: 'This book is written to help us approach with more realism, more intelligence, and more enthusiasm one of the great tasks which God has set before His Church for the generation to come—the conversion of the Moslem World.'" (P. 136.) The title of the book is explained in a quotation from Hurgonje's *Mohammedanism*: "The spiritual authority in Catholic Islam reposes in the legists, who in this respect are called in a tradition, 'the heirs of the prophets,'" (P. 122.)

J. H. C. FRITZ

The Corinthian Letters of Paul. Expositions of First and Second Corinthians. By G. Campbell Morgan. Fleming H. Revell Co., New York. 275 pages, 8½×6. \$3.00.

There is no doubt that many will cordially welcome this exposition of First and Second Corinthians by the late Dr. Morgan, well known in wide circles as a Greek scholar, Biblical expositor, and Bible teacher. His method of interpreting Scripture was unique. Using a clear and simple style, understood even by the humblest of his hearers and readers, he analyzes each Bible book which he treats with punctilious care, emphasizing the salient teachings of every division. His commentary thus makes easy and delightful reading, for his interpretations do not represent so many disconnected thoughts, but well synthesized teachings that are readily grasped and applied to the Christian's own life. We may speak of them as expository sermons in the best sense of the expression. The reader, of course, must study the book with considerable care, for often the author is not a safe guide. Frequently, for instance, he so applies the etymological meaning of a Greek word as to go far beyond the *usus loquendi* (cf. συμμέρειν, p. 92). Again, Reformed prejudice at times does not permit him to accept a word in the real meaning which the Apostle had in mind when employing it (cf. "Ye are washed," 1 Cor. 6:11; p. 89 f.). He, moreover, represents the Apostle as forbidding women to speak in church assemblies (cf. 1 Cor. 14:34 ff.), because "there were women in Corinth given to careless and contentious talk, and that is what Paul was prohibiting" (p. 181), an exposition which disagrees with the context as well as with 1 Tim. 2:11-12. The passages treating of the Lord's Supper (chaps. 10 and 11) are expounded from the Reformed point of view, and their interpretation is very unsatisfactory. Despite these faults, however, the commentary is so stimulating and helpful that we heartily recommend it to our brethren in the ministry for discriminate and diligent study. Unfortunately, the exposition of Second Corinthians is rather meager and does not at all do justice to the wealth of pastoral wisdom stored up in that excellent epistle.

JOHN THEODORE MUELLER

Modernism. The Federal Council of Churches in the Light of Bible Prophecy. By Dan Gilbert, LL.D. Zondervan Publishing House, Grand Rapids, Mich. Brochure, 41 pages. 35 cents.

Dan Gilbert, who is well known for his frank and revealing exposure of modern unbelief, shows in this brochure the utter destructiveness of Modernism. As a millennialist, however, he identifies Modernism, as represented in the Federal Council, with the "great apostasy" which is to precede the rapture of the Church and the emergence of the Antichrist, much to the detriment of the booklet since his interpretation of "Bible Prophecy" is manifestly faulty. Nevertheless, in its outspoken witness against modern religious liberalism the brochure offers much to the reader that is helpful.

JOHN THEODORE MUELLER

Proceedings of the Twenty-Seventh Convention of the Texas District. Concordia Publishing House. 102 pages. 22 cents.

These proceedings contain an essay on "The Authority in the Church, with Special Reference to the Call." Those who heard Dr. Stuttmann extended a vote of thanks for his "scholarly, timely,

and instructive essay." Among the resolutions passed we find the following: "*Resolved*, That the Texas District encourage the Praesidium to create a Department of Public Relations to protect our Church from unfavorable publicity, to answer unfavorable publicity; and to place and keep our Church before the American public" (p. 94).

J. H. C. FRITZ

Radio, the New Missionary. By Clarence W. Jones. Moody Press, Chicago, Illinois. 147 pages, 5 $\frac{3}{8}$ × 7 $\frac{3}{4}$. \$1.25.

The author is co-director of Station HCJB, "the Voice of the Andes," and his book is the story of his station. The story is interestingly written and well illustrated. The author endeavors to suggest applications of his experience to mission work in America and abroad. He has an interesting collection of paragraphs concerning the future of sound and radio in the service of the Gospel. He is well aware of the centrality of the Atonement in the Gospel message and makes much of the speaker's own faith and power for his task.

RICHARD CAEMMERER

Great Interviews of Jesus. By Clarence Macartney. Abingdon-Cokesbury Press. New York and Nashville, 1944. 190 pages, 7 $\frac{5}{8}$ × 5 $\frac{1}{4}$. \$1.50.

If I Were Young. By Clovis G. Chappell. Abingdon-Cokesbury Press, New York and Nashville, 1945. 217 pages, 7 $\frac{5}{8}$ × 5 $\frac{1}{4}$. \$1.50.

Decision and Destiny. By George Arthur Clarke. Fleming H. Revell Company, New York and London, 1943. 143 pages, 7 $\frac{5}{8}$ × 5 $\frac{1}{4}$. \$1.50.

While these volumes have been on the market for several years, they will be interesting for their variety of approach to the pastor's constant problem: How shall I treat old themes in new ways?

Dr. Macartney's volume presents studies of fifteen conversations of Jesus with individuals. He proceeds from the assumption "The things which we remember best in Jesus' teachings were spoken in these personal interviews with men and women." The titles are somewhat whimsical, but the discussions themselves are very close to the thought and implications of the Scriptural accounts. Dr. Macartney is not concerned with the problem of the hearer who is poorly equipped to listen to Scripture teaching. He writes these descriptions for Christian churchgoers who are in need of a new approach to well-known themes. His style is accurate and not too wordy. Frequently the conclusions reach a fine emotional level.

While not the newest of Dr. Chappell's sermons, this volume is interesting for its attempt to preach specifically to young people. The texts are normally short and usually quite appropriate. Dr. Chappell tries to work closely with the Scriptural background of his subject, but allows himself to wander broadly through the associations of his theme. The descriptions concern traits of character and fundamental attitudes. The Atonement is frequently involved only by inference.

Dr. Clarke builds his sermons around individual Bible characters, each one of whom he makes the illustration for a decision. He attaches his paragraphs and sections frequently to rather abstract

or sententious ideas, and sometimes wanders far afield from the central goals of Christian preaching. Thus the discussion of Daniel is defective in this respect. Other descriptions come closer to an explicit statement of the Atonement. Some of the frequent poetic excerpts are of little value.

RICHARD R. CAEMMERER

Report on Veterans' Organizations. By the Bureau of Information on Secret Orders which has been created by the Ev. Lutheran Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 22 pages. Six cents.

This report on veterans' organizations, which the Bureau of Information on Secret Orders (Prof. Theo. Graebner, Rev. O. F. Engelbrecht, Prof. Paul M. Bretscher) compiled about a year ago, is now available to all our pastors. The Bureau presents its findings on the following organizations: The United Spanish War Veterans, Veterans of Foreign Wars, The American Legion, Disabled American Veterans of the World War, American Veterans of World War II, and auxiliary organizations. Pastors will find this pamphlet helpful especially at the present time when our veterans are being approached to join one or more of these organizations and are coming to their pastors for counsel and help.

PAUL M. BRETSCHER

Evangelism in Sermon and Song. By E. O. Sellers. Published by Moody Press, 153 Institute Place, Chicago, Ill. 95 pages, $7\frac{3}{4} \times 5\frac{1}{4}$. \$1.25.

This little book gives brief sketches of evangelists — Moody, Torrey, Chapman, Whittle, Fred B. Smith, and Sunday — and of singers — Sankey, Alexander, Towner, Gabriel, and Stebbins. The book makes worth-while, stimulating reading, including chapter I, "Historical Background," and the last chapter, "Conclusions and Convictions." In his last chapter Mr. Sellers says: "Today, a generation later, we are convinced that America is suffering the ill effects of false theology, passivism, doubt as to the birth and work of Jesus, the necessity of the blood atonement, of a coming judgment, and an eternal punishment for sin, that has been so widely flaunted since the beginning of this century. Too many seem to have lost an unqualified conviction that men without Christ are eternally lost. They do not have an intense yearning for the salvation of others along with a burning compassionate zeal to win them in the cities, on the highways, wherever men are found, such as was so prominent in the lives of the men we have considered. Thus the fires burn low." (P. 92.)

J. H. C. FRITZ

BOOKS RECEIVED

From the Warner Press, Anderson, Ind.:

The Wondrous Cross. By Earl L. Martin, M. A., D. D. 173 pages, $5\frac{3}{4} \times 8\frac{1}{4}$. \$2.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

Whirlwinds of God. Messages by Robert G. Lee. 122 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$1.50.

From Light and Life Press, Winona Lake, Ind.:

Arnold's Practical Commentary. By B. L. Olmstead. 236 pages, $6\frac{1}{4} \times 9$. \$1.25.